

VOICE, SPEECH and THINKING.

Frank Fruttchey.



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VOICE, SPEECH, THINKING

A volume containing comment and statement
of fact concerning man's use of the
elements of the universe wherewith
he (man) is to make intelligible
his act and his so-called
thought

Supported by a Volume on
HEALTH
Physical, Mental, Spiritual, Intellectual
and Psychical.

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PREFACE

My thought, being in opposition to the usual theories concerning the great game of life and its living, and knowing that it would be impossible to satisfy the grammarian and the language purist—I have purposefully indulged in repetition and an apparent oversupply of word-forms. Therefore:

Let every man measure the results of his reading according to his own individual sense of appreciation and, as far as possible, according to his knowledge of the harmonic fabrication of the universe.

FRANK FRUTCHEY.

DEDICATED TO
GRACE G. FRUTCHEY

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MAN

Life—is a great game man is privileged to play.

While he finds its first manifestation in the physical, it is almost wholly vested in the mental, or spiritual. Its chief function would seem to be that of building mental states, a condition of mind upon which is to rest his identity as a unit of the earth and of the universe.

Everything necessary to its successful conduct has been provided. The physical, as an instrument, the mental equivalent, that phase of human action which represents the point of contract with those activities of the universe which do not ordinarily appear in the physical, both of which have been all “set” and which awaits his conscious exercise of the gift and the privileges vested in the game of life.

It is quite unlike any other game as it was intended to be all benefit, pleasure and profit. If man in any way, therefore, fails to legitimately exercise its purpose, it is not because of the physical nor of the mental. It is rather because he has yet to understand and to handle the machinery with which a successful conduct of the game is to be accomplished.

It may be stated that the success of the game is a particular promise of the ages of preparation made by Nature for man's coming. Yet, here we are in this otherwise clever 20th century, and when

the coin is tossed, we invariably get "tails." We painfully scratch our holdings and wonder why, for we cannot account for the vagaries of a game which seemed so full of promise and yet in which we constantly are the losers.

The capstone of this game is—a perfect physical co-ordination. With this in action we ought to have a fine start. Yet we are unable to define or command this co-ordination and the failure to do so has been almost universal. In spite of this distressing handicap, man is the wonder-element of the universe. The earth is his foot-stool. The mental equivalent of his physical act is his magic-wand, his open field, the great market-place in which he is to find the means to gather material with which to play the game safely, sanely and soundly. Because however material we consider ourselves, our chief business is almost wholly devoted to supplying what we term our spiritual wants. The psychical (or soul) element is his crown, his reward, the finality of life's purpose.

These pages are particularly devoted to consideration of the conditions of Voice, Speech and Thinking. As they express all human activities, they will be found to represent and be in relation with everything human. Before considering the particular conditions of our book, a short description of man who, obviously—is a physical being, essentially—a spiritual being and, potentially—a being of soul, will, I hope, give additional value.

M A N

Man is, as far as is known, the one and only individual unit of the earth to whom a full and free contact with the manifold activities of the universe was given as an especial grant with which to play the great game of life and its living. His native powers of comprehension and the action necessary to employ the activities of the universe place him beyond any other type of individual organization upon the earth. He is the one and only unit capable of bridging the gulf between the physical and spiritual departments of the universe. For in the mental equivalent of his physical act he has been endowed with powers giving him analytical rights with which he may fully account for every element necessary to his conduct of life and its living. He therefore stands before the universe as the one and only representative of its Creator capable of exercising fully the purpose of the gift and the privileges vested in the game of life and its living.

Physically, the organization of man represents a vast field of rights and privileges of articulation and, when in action in due form, it ever bubbles with an optimistic sense of satisfaction. It is of such exquisite workmanship that immediately upon demand, it readily and willingly devotes its entire mechanism simultaneously with the delicate fabrication of that with which it is associated—its spirit. As it has been built with this sort of association in view, and as it is already equipped to strictly mind the business of its purpose, it automatically resents technical training, as this sort of

action deliberately "sets" (muscularly, nervously and intellectually) the mental equivalent, robbing man of privileges which have been released especially to it. As the mental equivalent of man is the place where vision is released, made possible, and as the physical mechanism is so delicately adjusted that it will immediately associate itself with spirit, formulating its action to the minutest phase of the impression in mind, man should not be subjected to training—as we commonly know and use it. He rather needs only a suggestion to enable his mechanism to adapt itself to whatever is in mind. He needs only to find a process which will **RELEASE** the essence of the impression in mind. Training, as we use it and teach it, is therefore a violation of man's original right of action, an original right which would permit the physical articulating devices to strictly mind the business of their purpose. It may be therefore stated that it automatically regards (if I may so put it) technical training as a criminal violation of its original right of articulation—a right which it received from the Creator of the universe as an expression of His purpose in man, upon the earth and in the universe.

We have, in the human organization, the most powerful "wireless station" ever invented and released. It is part of Nature's interests to protect and preserve man. It is man's business to unfold it; to make use of it. And he will do so when he rids himself of the mental food that has been impregnated into the very life-stream of his being, and

which in large part has been offered as of divine revelation. When he overcomes the peaceful content that he has been taught was of divine order but which spells disaster when he attempts to take advantage of the law of harmonic increase he will avail himself of his physical mechanism and its mental equivalent.

His organization is particularly responsive to the one and only "straight and narrow path" extant—a perfect physical co-ordination which permits an action in harmony with spirit. The idea therefore that we have to lay a foundation is, to my mind, evidence of a total misapprehension of the function of the body as an instrument, as containing the essentials which make up spirit, as containing the essentials which release intellectual powers and which are centered upon the release of that element of human nature which we call the soul.

That the organization of man was intended to make possible visual evidence of the purpose of the Creator upon the earth—is unquestioned. That man has yet to find and to fully comprehend the workings of the body, spirit and soul—is also unquestioned. The reasons for such a condition being—he has apparently never had a complete enunciation of the workings of his organization. Under such circumstances he has never been able to fully get to his impulse and release it in due form.

The fact that we have ever been taught and have **EVER BELIEVED** that part of the action of the physical was voluntary and part of it involuntary,

proves that we have yet to find the focal-point which I believe to be the line of demarcation between the physical and the mental or spiritual departments of his makeup. No one is insensible of the fact that the above mentioned division of the human organization was not made with the best of intention in mind. There is no doubt, however, that the acceptance of the theory (and this is all it ever was) is largely responsible for a creeping paralysis which overtakes the majority of the human race as they approach what ought to be the mellow years of life. It is largely responsible, too, for the usual yielding to physical sensations rather than to sensations which only appear in the mental, or spiritual, departments of man. That its enunciation, and the acceptance of the theory, diverted the life-giving stream from which power, in its relation to the purpose of man, is derived—is unquestioned. There is also no doubt that its teaching robbed civilization of much that would have been of inestimable benefit and value to the human race in the way of sensitiveness to and command of impression and expression. I am of the opinion that every phase of the physical mechanism which, reduced to its own focal-points, chemicalization, assimilation and elimination, is subject to control by virtue of a sensitiveness which only appears in the mental equivalent of the physical. The right to such an opinion is based upon the fact that when a body is released through birth, it has just enough energy of its own—under stress of the automatic precision of natural

law—to bring it to maturity. Its possessor then ought to be in position to supervise and care for it through the rest of the time of its existence. In other words, it seems quite clear that man has confused the automatic precision of natural law with what he terms the involuntary action of the body. And in so doing he has actually prevented the majority of the human race from exercising rights of impression and expression.

Having only a partial control of the physical, man lacks a physical and mental alertness which is so necessary to a successful conduct of the great game of life which he is privileged to play. He is forced to live by virtue of an original impulse sufficient to keep the body going until its possessor is in position to command its resources—partly—and that is all he has for life. If he falls under the dominion of the automatic precision of natural law and therefore fails to find his right of individual volition, we have here a reason for it. It proves the above mentioned teaching entirely out of harmony with the original fabrication of the human organization and the purpose of its mental equivalent—with which he comes into contact with those activities of the universe which do not ordinarily appear in the physical. Our fathers were evidently quite insensible to the want of harmony in a use of the human organization, its original attachment to the activities of the universe and the purpose of the physical and its mental equivalent. If man is to be measured according to the fabrication

of the human organization and its originally established relation to the universe, it has to be confessed that he has signally failed to realize and play the great game of life and its living. He has been put through a laborious effort to be decently human, to himself and to his fellows. According to the evidence which I purpose giving there is absolutely no legitimate reason for his having thus failed, and for his having been put through such a laborious effort to become human.

All men agree that life is a great game. They agree that it offers fascinating problems and that the processes with which these problems may be solved are an unexampled opportunity to prove our individual right to the privileges of the game. The evidence of a definite purpose is:

The first business of man, is—physical action.

The second business of man, is—spiritual action.

The third business of man, is—psychical (or soul) action.

While these as stated are just as man finds himself, it is curious to note that the reverse order is true. It is put in this order, however, for the physical is man's first evidence of life and its living, that is, he thinks it is. And to deny it would overlook the countless ages of preparation made by Nature

for man's coming. He is, however, under the dominion of a silent, powerful impellent—registrations of impression—which is released to him in the form of an impulse, and which guides him to a realization, via his mental equivalent, of the great game he is to play. And which in combination with the physical and mental enables him to uncover a third, the psychical (or soul) element of human nature. I believe that this silent, powerful impellent (ordinarily silent because it has yet to be brought within the range of man's articulating estates—via his mental equivalent) is a most vital focal-point, and that it should have been released to man bespeaks volumes of the purpose of the Creator in providing interests to protect and to preserve man's identity as a unit of the earth and of the universe. Why man has been unable to definitely get to it and to use it is incomprehensible, for his every movement is a determinant of its purpose.

The first evidence of Purpose in the universe, is—expression.

The second evidence of Purpose in the universe, is—the provided focal-points for giving expression to Purpose.

The third evidence of Purpose in the universe, is—the centralization of these focal-points in an individual organization, man.

The purpose of life and its living is dependent upon man's ability to trace and be in command of

these focal-points so that he may give expression through them at will. The purpose of the Creator in man, upon the earth and in the universe—as far as man is concerned—is therefore dependent upon man's ability to clearly release his sensibilities upon these focal-points. Further evidence of Purpose is to be found in:

First, a physical manifestation of purpose produced man, the physical.

Second, a physical manifestation of purpose brings into play man, the spiritual, via a mental equivalent of the physical act.

Third, man is the heir to that combination of the physical and the mental equivalent of purpose which we term the psychical (or soul) element of human nature.

In each of these, man has been provided with every necessary articulating requirement (the physical separate from the spiritual—the psychical being a combination of the two) to release definitely to his well being the activities of the universe. Placed between these two great worlds of physical and spiritual material, whatever his course of action the wealth of the physical lies behind him; whatever his course of action, the wealth of the spiritual lies before him. When he is fully cognizant of the activities of these two worlds and has them well in hand and in mind, he will be in position to establish himself as an independent thinker and worker

among them that he may live and have life more abundantly.

Unfortunately, although he has sensed that he ought to be an unbound individual he stands, today, helplessly involved. He has no dependable use of his original rights of articulation—either physical or in and through his mental equivalent—with which he may freely and fully make his act and his thought intelligible. He has, however, always had an indefinable sense that he was the product of the uncounted ages of Nature's effort to produce a perfectly balanced individual organization capable of interpreting and of articulating her forces. But for some unknown reason he is uncomfortably aware that he is quite unable to take advantage of his resources. If he is asked why he finds himself in such a plight he resents the question, and if he is pressed for an answer he is compelled to admit that he DOES NOT KNOW. Although he is quite unable to explore the wealth which lies behind him and the greater wealth which lies before him—both of which were established for his benefit, pleasure and profit—he is, in many instances, grossly insulted because he is asked to give reasons for his lack of ability to do so. He has, too, an indistinct sense that that to which he has been conducted actually represents a great frontier separating the physical from the mental or spiritual. Could he distinguish clearly the distinctions which exist between these two great worlds, it would mean much to him and to the civilization of which he is a part. He is therefore com-

pelled to admit that he stands between these two great worlds totally unable to definitely employ the distinctions that therein exist. And, although the privileges vested in the game of life which he is to play are dependent upon his successful exercise of these distinctions, he stupidly satisfies himself with twiddling his thumbs while he lets some one else solve the question for him. It is to be noticed, however, that when he lets some one else solve the question for him, they usually want pay for doing it. And they usually take their pay in an advantage which they are quick to recognize and make use of. Undoubtedly this is the origin of that state of human mind which permitted autocratic forms of government to dominate the human race. Other than this, man calls upon his God as He—so his ecclesiastical teachers have informed him—would save him from error, deceit, wickedness and a host of other inhuman characteristics. With this teaching firmly imbedded in his makeup, he wilfully and stupidly refuses to look about him to discover the distinctions which obtain in the activities of the universe, and which have been provided that he might play the great game of life safely, sanely and soundly.

As a babe he enters the world with three great efforts to articulate the one and the only Word provided that man might make his act and his thought intelligible. These three great efforts are—the automatic compulsion of what breath he has at birth, the inhalation of a new breath and its com-

pulsion. The first is, possibly of surprise, born perhaps of physical stimulation. The second is possibly of pain at the reception of the new breath, and the third phase of his three great efforts has in its sound a sort of satisfaction in having accomplished the breath of life. From thence on he loses its purpose and the original right of its action in a muscular and nervous seizure—which is later taught is rightly based. As a child he struggles to give expression to his limited wants and from day to day he may be noticed as gradually laying hold of his slowly unfolding physical body and as he is slowly awakening a corresponding, or mental equivalent—upon which rests spirituality. As he gradually expands physically, it is to be noticed that he is expanding spiritually. But it has always been a question whether the physical or the spiritual would dominate his sense of the game he is privileged to play. The reason for it being that he has never had an education which fully understood the function of the organs of the body. He therefore has never had an educational institution to which he could go for an explanation and instruction to help him over these perilous times of his life. Consequently, unless he is well organized physically, his original articulating status will be smothered and he will be stifled for lack of vision. But it is not because he lacks material for vision. It is rather because he is not physically co-ordinated. He is therefore shot through the time of his physical life on the theory that "What was good enough for his fathers was

good enough for him." In his struggle to worthily emulate his fathers he finds ,at the end of his time on this Good Old Mother Earth, that he has not been able to do his fathers justice or justice to himself.

If man, who is said to have been "Made in His Image," has any right to hope to accomplish the purpose of the great game of life and to forge a progressive civilization, he must rid himself of such states of mind. But in order to do so he encounters difficult problems, as the whole of the human race has been so impregnated with traditional and medieval readings of the powers of man and of God that the majority are too much enslaved before they arrive at this Good Old Mother Earth to receive its physical rights and spiritual privileges. Whether the ancient mysteries and its modern successors—the isms, cults, religions and ecclesiastical doctrines of belief—are a true account, makes no difference. They constitute a dose which he must swallow—for the well being of his soul. As these make up the greater part of his attitude of mind and are impregnated in his mental makeup before he is conscious of his individual volitional powers, he is detained from exercising the full purpose of the gift and the privileges vested in the game of life, according to the manner in which the essentials of its purpose is so wonderfully and clearly outlined, and that while he runs he may read and digest.

Man is the product of Nature's effort to produce a perfectly balanced individual unit capable of fully

accounting for the purpose of the game of life and its living. He was brought to a great focal-point where it was possible for him to proceed—and “Fear No Danger.” To my mind this focal-point is to be found in—a perfect physical co-ordination and an action in harmony with spirit. To my mind, it represents the one and only measure of health standards—physical, mental, spiritual, intellectual and psychical. A few facts concerning this focal-point may be of interest:

1. Nothing can prevent individual volition when established upon it.

2. Nothing foreign to the purpose of life can penetrate deeply within the human organization and its workings when action is established upon this focal-point.

3. It enables the physical to strictly mind the business of its purpose which is to support the business of the purpose of man while engaged in building mental states. Nothing therefore can deeply invade man while thus engaged.

4. It will automatically bring into play and care for every muscle in sequence—in the chain of muscles of the body. And here is an instance of the unnecessary technical training through which the majority of men are put in order to command muscular action, and which so unmercifully violates the integrity of the physical mechanism, its ability to strictly mind the business of its purpose.

5. It enables man to reach and to articulate the impression in mind as it does not permit an overcharge of energy, but automatically applies just the amount needed to sense and to discharge the impulse in mind. It is therefore a preventative of muscular and nervous disorders.

If we apply it as a measure of human efficiency in the application of energy and its uses to the artistic, political and religious branches of human endeavor, it will prove a veritable revelation as it will show the general lack of competency in a use of rights of articulation, both physical and mental, or spiritual.

If we apply it to find a just and true measure of man's individual relation to those activities of the universe which do not ordinarily appear in the physical, and which have been reserved for spiritual purposes, it will show and prove many things which we, some of us, do not care to have revealed.

It is equally applicable to the man who digs the sewer and to the man who writes a thesis on reason. In each it will clearly show the reason for the lack of ease—the relationship of the physical act to the impulse.

Without it man is practically helpless before the activities of the universe. And it is the reason why he has been able to only accidentally, now and then, secure lasting results from his endeavor to make his act and his thought intelligible. Be-

cause he has lacked this postulate he has confused the ecstasy of the physical with the ecstasy of the spiritual. And this, in my opinion, is the chief contribution to the present plight of articulation of man. These ecstasies differ in purpose, texture and function. And, in a confusion of one with the other, man is besieged at every turn he makes by impulses which he does not understand, and over which he has no control. The only safe, sane and sound postulate upon which he may definitely measure and exercise the ecstasies of the physical and the spiritual is—a perfect physical co-ordination and an action in harmony with spirit. This would appear to be the only postulate upon which man can get complete satisfaction from either ecstasy and to employ the function of each. The leaders of civilization may not want to admit that man has confused the ecstasy of the physical with the ecstasy of the spiritual. But the fact stands before the intelligence of this 20th century with sufficient force to demand attention. Further, some of the reasons for physical impediments which, in large measure cause man to confuse the ecstasy of the physical with the ecstasy of the spiritual, are being shown by the X-ray. Secret mechanical disturbances are shown, mechanical disturbances which would make it impossible for the physical mechanism to strictly mind the business of its purpose which is, to release spirit.

The human organization, being the finest and most complete chemical laboratory extant, it is the business of man to keep it in condition. If he in any way interferes with its processes of action either consciously or unconsciously he must pay the price, which is—a false vision of the purpose of the physical and spiritual activities of the universe. It may be stated, too, that man is made up of two distinct and separate types, means or modes, wherewith the human race is to be perpetuated. One is physical and is directly associated with the function of the organs of sex. The other is spiritual and is directly associated with the function of the organs of speech. The disturbing factor in man's effort to successfully play the great game of life and its living is that few men are entirely able to separate the action which proceeds from either impulse to perpetuate the human race. Practically all conception of the great game of life and its living has been forged upon a confusion of the physical with the mental, or spiritual. On this fact the intelligence of the world will find the cause for the distressing degenerating tendencies so often exhibited in the physical as well as in the spiritual. Few men are definitely able to determine the origin of an impulse. Most men obey it automatically. This inability to determine the origin of an impulse has pervaded our art standards, and—more is the pity—it is the dominating note of some of our religious institutions. Man has, in the past, been so hope-

lessly involved with his impulses that he has offered the ecstasy of the physical as evidence and revelation of the "Real Presence" of the Lord of Hosts. But such a state of mind and action can only satisfy those who seek an outlet for impression and expression in our modern isms, cults, religions and ecclesiastical doctrines of beliefs. It can only satisfy those who are under the automatic precision of natural law. It can never satisfy those who seek to employ volitional powers which places them in direct contact and association with those activities of the universe which do not ordinarily appear in the physical.

If it is the limit of revelation concerning the "Real Presence" of the Lord of Hosts it forces upon this 20th century a most strenuous duty which is—to give greater publicity to this most unfortunate reading of human power and of the power of God. And that human sense of both phases of power may be set more normally in accord with the purpose of the ecstasies of the physical and the spiritual departments of man.

There is a curious intimacy between the function of the sex organs and the function of the organs of speech and of the throat. Where one is affected the other, sympathetically—at least—is affected. This is an instance of the close relationship of the two types, modes or means, wherewith the human race is to be perpetuated. They both are phases of the general purpose of

life and its living as a means to perpetuate the human race—but they differ in degree and in purpose. The confusion of the one with the other represents the great tragedy of all human time.

Under any stage of the great game of life and its living, an impulse is of such subtle substance and is so generally elusive that it is at all times difficult to find the focal-point from which it proceeds and with which it may be determined and its purpose discharged. But there is direct evidence of the separateness of the function of an impulse. It shows itself in our every act and thought. It shows itself particularly in our use of the privileges vested in the great game of life and its living. The evidence of it I purpose showing in the following chapters of this volume.

Because of our confusion of the two sets of impulses we have defeated the Purpose of the Grand Architect of the universe in and upon this planet we call the earth. We have no mode of expression which may be considered entirely trustworthy and dependable. We are compelled to travel through life catering to man's pleasure rather than to the purpose for which he was designed. The brutal nature of such a situation is beyond expression. It is a horror of titanic proportions—especially as there would appear no legitimate excuse for it whatsoever.

The hopeful element which may yet save the human race is to be found in the one and only "straight and narrow path"—a perfect physical

co-ordination and an action in harmony with spirit. Upon this and this alone can man ever hope to clearly sense the origin of an impulse and command it. Upon this and this alone can man ever hope to decently and in order translate an impression to mental and physical terms of expression without damage to its original purity and excellence. Such a state of joint co-ordination (physical and mental) is man's open door to vast interests vested in the spiritual realms of the universe. With it at his command the activities of the universe are spread before him—ready to obey his slightest movement.

But such is the situation today.

It is of such proportions that the thinkers of the civilized world are much alarmed—some even stating that it would appear practically hopeless; that man had somehow and somewhere lost an indefeasible right to health standards at least sufficient for him to accomplish fully the purpose of the game of life and its living. These men all agree that the physical texture of the human race has so degenerated that it now is a problem of the first magnitude as to how best to regain what would appear as a normal right thereto and therein. It may be stated, however, that when man definitely learns to separate his impulses and to act upon each in due form he will be able to release to each the force to which it is originally attached. But, as long as he is without the necessary knowledge to

do this he is doomed to degenerating tendencies both physical and spiritual. However, the situation is not entirely hopeless. And while the human race has been overwhelmed, there are yet indications that it will right itself in due time.

Physical co-ordination exists to protect spirit.

Upon such a state of action man should not know the physical exists. But this fact is no excuse for some of our modern isms, cults, religious and ecclesiastical doctrines of belief to assume the position that the physical is an illusion and that Spirit is the all pervading essence of life. It is no excuse for the belief that God is Spirit, for to place God in spirit alone is to confine God. And who has the right to confine God to mere spirit?

Physical co-ordination and an action in harmony with spirit exists to protect and to preserve man; that he might build mental states of sufficient calibre to find his identity and to establish his Kingdom of Individuality. It exists for the purpose of expression, sustaining in vocal motion what he has in mind. It exists that he might receive, sustain (in vocal motion) and release the purpose of the silent, powerful impellent.

The answer to the problem of the game of life is to be found, therefore, in—a perfect physical co-ordination and an action in harmony with spirit. It is upon this and this alone that the physical may receive its full quota of satisfaction, and the joy of service rendered to spirit. With a proper use of the two sets of articulating de-

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vices—each separate and in action accordingly—both the physical and the mental will spring to life with a rejuvenating force, for there is nothing in all the world which so inspires an intelligent human being as being able to strictly mind the business of life.

The endeavor to find man's relation to the universe has been centered upon an effort to make use of what was termed The Lost Word.

THE LOST WORD

The intention of the so-called Lost Word, its action and the purposes to which it may be put, has been the coveted goal of many individuals of the ages past. It has been dilligently sought as it was said to contain articulating interests which would solve all human difficulties. It therefore offered fascinating problems before which all human intelligence has bowed, hoping ever to secure dominion over the universe, but more especially an advantage over the vast uninformed multitudes.

Fortunately for the human race, the so-called Lost Word has never been nor is it likely to be the special property of any individual or institution. Fortunately, too, for the human race, it has never been nor is it likely to be the especial property of any occult mystery, ism, cult, religion or ecclesiastical doctrine of belief whatsoever. It is (again fortunately for the human race) a real red-blooded proposition between the Creator and His creatures for whom He builded the universe and whom He "Made In His Image."

The elements of which it is composed offer an unbound interest of human concern. They offer problems, even if elusive, which all red-blooded men love to tackle, for such a state of human body,

THE LOST WORD

spirit and soul is always responsive to the necessity of fighting for physical and spiritual sustenance. It may be said to account, at least in part, for the gambling instinct which is so prevalent in the majority of the human race. If we were to ever put our gaming instinct to a more legitimate use we should undoubtedly uncover, unravel and unfold greater interests of impression, rights of expression and appreciation.

Volumes have been written on the so-called Lost Word.

Philosophers have dreamed lovely dreams concerning its potential force and attachment.

Scientists have scratched its surface and have shouted "eureka" while scrambling over an infinitesimal portion and sense of it.

Ecclesiasticism has shaken its head while uttering warning, and in some instances issuing anathemas upon any daring man who transgressed upon the possessions of God.

The common folk have always been left behind to sing the ancient ode—"where, oh where has our Lost Word gone."

In spite of the cleverness of this 20th century's use of intelligence we have yet only a meager speculative interest to our sense and action of the Lost Word. And, while it would appear to be in the variable elementaries with which man is surrounded and with which he is to make his act

THE LOST WORD

and his thought intelligible, we are a long way from realizing its action and from plucking it from its hidden and secret fastenings.

Much speculation has been given as to its origin, function and the reasons why it was a Lost Word. Considerable time has been given to theorizing as to its supposititious power to relieve a troubled human race of the ills which had overtaken and befallen it. Religions, cults, isms and occult mysteries of every description have sought to capture its action and its province that they might place it in a gilded cage where it never again would be a naughty Lost Word—roaming a very bad and wicked world, defying and denying them its power.

Some have stated that it was imbedded in a course of instruction, and that its full intent and content could only be uncovered therein. It may be stated, however, that as our present language forms are based upon a fragmentary use of the composite sound-form of the earth (whose purpose and action we have never been able to fully realize) this is not altogether true, as the course of instruction, however valuable it may be in the way of analysis, must inevitably fall under the dominion of a half interpretation. The difficulty has always been to discover the course of instruction which would embody the full essence of the so-called Lost Word.

Throughout the ages a single word has been sought that would perform in its pronouncement,

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the miracle of miracles which a credulous and unsuspecting public had been led to believe existed, and which would upon its pronouncement absolutely relieve the public from misery etc. But, then as now, the multitudes have actually sought a button-like contrivance with which they might turn on the immortal fluids of the universe. Somehow, however, the multitudes seem to have lost faith in the existence of such an instrument as the Lost Word, and they are now giving the masters of public leadership a hard race for the fruits of the earth.

In ancient times as well as in the present the priests of the established churches would enter the Holy of Holies (so it is stated) to pronounce the Word of Words, while all the people on the outside, at a perfectly respectable distance (for obvious reasons), would busy themselves shouting great shouts. Of course it was a fortunate thing for the people (and the priests) that the people were willing to stand on the outside, at a perfectly respectable distance, for under such circumstances and amid the babble of noise, neither the priests nor the people need pay the slightest attention to the content of the Word of Words nor yet to its particular mode of pronounciation. The people were too busy gathering sore throats, tired and weary bodies and much befuddled brains to bother themselves either with the word or its particular mode of pronounciation. And so—as no explanation would be asked none

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need be given. The rest of the operation consisted in "living happily ever afterwards."

We smile at the credulity of our ancient brethren. Somehow we do not seem to realize that we are afflicted with the same sort of artistic camouflage which we accept as an evidence of the "real presence." Were it not so serious it would be downright silly, if not criminal. It is, however, just this type of crude legerdemonic art which has impelled upon the human race a distrust of man's readings of the potential activities vested in the human organization and the universe.

Individuals, races and nations have sought a particular word which would in its potency ease the troubled bodies and minds of the multitudes. In some instances there was such a strong belief in the existence and the efficacy of its intent and its content that upon the slightest suggestion of its pronunciation, fluidic and plasmic changes would immediately take place in the physical body. In other instances, a complete rejuvenation of the physical and sometimes of the spiritual and the intellectual would take place upon the reception of the intent of such a word. Fortunately for the majority of the human race, we in this 20th century, recognize in such an action a therapeutic agency of strong and definite value when properly used. Yet, even in this 20th century there is a goodly number of individuals, particularly of the ecclesiastical types, who openly abuse the privilege of suggestion and

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who deliberately take advantage of their less informed fellows. They know, however, full well what they do and its deleterious effect upon the individuals concerned and upon standards of efficiency in general. They know full well that the spiritual has been reduced to the baldest mixture of physical and spiritual impulses, and that if they can keep it so, they can also keep their hold upon the ignorant multitudes whom they are said to serve.

It was also stated in ancient times that the pronunciation of the Lost Word would cause the earth to tremble and the very angels of heaven to quake with fear. The occult mysteries, isms, cults, religions and ecclesiastical doctrines of belief have reiterated that—some even going so far as to state that any man who pronounced its full essence would automatically take the name of the Lord of Creation in vain. But no one need fear taking the name of the Lord of Creation in vain, for any man who could come within a reasonable concept of its intent and its content as well as giving the human race its full and complete pronunciation, would confer the greatest blessing upon the human race; a blessing that could not be surpassed at any given time of the earth's existence. However, there was sufficient in the statement that it would cause the earth to tremble and the very angels of heaven to quake with fear, for if its full intent and content were ever released and delivered to the human race, man would have

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at his command a real universal solvent. With this in his possession there would be a real cause for worry, both on this Good Old Mother Earth and in those distant parts which we have called heaven. The great armies of disembodied peoples (or angels)—those who had gone to that great country impressed with its beauty, according to the older readings of human and divine potentiality, would have to learn the lesson of life all over again. No longer would they be able to lazily amble the bejeweled streets of paradise. The “work or fight” (for your life) dictum had been spread broadcast over the universe—as a just and sane measure of life and its great game. Man, and the angels would have some real work to do. They would have to buckle to the real business of life and its living. However, neither man nor the angels need worry. The old musty, moth-ridden tales of human rights of articulation will stand for a long time. The old will yet be used to set nations at war with one another. The old will yet be used to abuse sections of the human race by those who are absolutely sure that they alone are the chosen of God and that they alone possess the essence of the Lost Word. The old will yet be used to create and foster egotistical tendencies of the most presumptuous types and to despoil the rights of others who do not agree with their particular mode of its interpretation, and of its expression.

In the past, and none the less in these 20th century days, some individuals and some institutions

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actually have sought State and National legislation prohibiting a use of their particular name or interpretation of it—stating it was their desire not to have it profained. In other words, it was their desire to perpetuate the “closed shop” idea which had been placed upon what we commonly term spirit. But according to their particular sense of it, they are the chief violators of its essence. And what this 20th century particularly needs is protection through a scientific knowledge of its essence, from such as these. This 20th century’s intelligence needs to be protected from institutions who would prevent a larger and more voluminous vision of the purpose of the Creator upon the earth. This 20th century’s intelligence should be protected—in the legislative bodies, if necessary—if they wished to sense the Creator as capable of building activities beyond the limited vision of those who are absolutely sure that they alone are the chosen of God. They should be protected from those who would confine God to spirit, and who would deny His presence in the physical.

Religions, past and present, claim possession of the intent and the content of the so-called Lost Word. All listen patiently for an expected answer from its author. But no answer is available. Apparently, silence pervades the heavens of the universe. The German Kaiser gathers courage—“mine by divine right of the mailed fist” and the slaughter of millions of men, women and children, including the

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disruption of the peaceful occupation of life the world over. The church also gathers courage—"Mine by divine right of spiritual conquest, even if we do send countless billions of men, women and children to that great country called heaven, totally unprepared to live its life according to its fabrication and purpose." All pray "Our Father" and then proceed to push "Our Father" to a place in the clouds where He is not available. Few have the moral courage to allow "Our Father" to be such, and to release a lasting "peace, good-will to all men" on this terror stricken world.

The perpetrators of the world war have been called "world criminals."

What shall be said of Occult Science and its successors—the itsms, cults, religions and ecclesiastical doctrines of belief—which have sent the human race to tangents preventing it from sensing and articulating its original interests of impression, rights of expression and appreciation?

The whole reading of the intent and the content of the so-called Lost Word is entirely incompetent. It will not be made clear and its intent and content fully unraveled until the articulating route between the physical and the spiritual departments of man, is more scientifically established as an original human right. None of the above mentioned institutions seem able to actually pronounce the intent of the Name of God, let alone the content of the so-called Lost Word. Each and all exhibit physical defects and with these defects of spiritual vision

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concerning those activities of the universe which ordinarily do not appear in the physical, but which especially exist that man may find life more abundantly. Fortunately for the human race, there are no secrets concerning the essence of the Lost Word. Fortunately, too, there are no especially devised trap-doors, no mysteries, no intangible machinery and no elusive and impossible problems to be overcome in seeking the action with which its purpose may be released to the individuals of the human race. But wars have been set in motion because of its supposititious possession. Massacres have been ordered by the so-called divine right of kings and of the church. All sorts of horrors have been perpetrated because some of the human race grew so mighty in their own conceit (because they could and did play upon the ignorance of the multitudes—and in this acquired an artificial sense of power) thinking they alone had possession of it. The perpetrators of these horrors have had the consummate nerve to ask the rest of civilization to accept them as evidence of divine revelation and love.

It is to the common folk that we may turn for a more and more healthy reading of its intent and its content. It is the common folk who will more and more readily recognize protective interests vested in the articulating route between the physical and spiritual departments of man.

As the human organization is apparently a composite of the activities of the universe, it has always been felt, at least intuitively, that man had been

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vested with a grand focal-point with which he might individually sense, articulate and release the intent and the content of the so-called Lost Word. To find this focal-point has therefore been man's chief interest. To the majority of the human race, however, it held no interest, as these were satisfied with what they thought they had in mind and in hand. They were easily imposed upon therefore by those who sensed greater possibilities in the action and the province of the Lost Word. To the great majority its solving was an interest altogether too baffling in its problems, as it necessarily covered a wide range of experience and expression. To the philosopher, the thinker and the scientist, the possibilities vested in its intent and its content held an all-absorbing interest. Yet today there are few who, although they are actually dependent upon it for an honest-to-goodness expression of the great game of life and its living, can give even an approximation of its given focal-point—of which they are resultants and to which they proceed. People are so submerged in word forms and their variations that all sense of actual root-derivatives is completely lost to view. Scientific endeavor and research has, however, been able to localize the root derivatives of our word forms to some 1,700 odd. These later were reduced to some 300 odd. But it was the philosophers and the thinkers of ancient India who gave to the world of human intelligence the first actual sense of a root source of all vocal

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idioms of expression. This root source is none other than the action necessary to produce the sound of the three letters A. U. M. To the ancient Hindu, this A. U. M. actually represented the substance of the so-called Lost Word, for upon its action and upon the sound produced he could account for every variation of human articulating interests of impression, rights of expression and appreciation. In its promulgation he most certainly released a wonder-element; one that has never been surpassed. All language forms may be traced to it. All letter, syllable, word and sentence formations may be traced to it. As a practical and philosophical delineation of human articulating rights it was stated that the A. U. M. actually represented "Knowledge, Power and Perfection." As the action and the sound of this A. U. M. actually is related to the necessary physical and spiritual conditions wherewith "Knowledge, Power and Perfection" are to be attained and to be released, the statement cannot be successfully disputed. For it is an unquestioned fact that Knowledge is the base of Power and that both Knowledge and Power are dependent upon Perfection. Then, too, the action and the sound of the A. U. M. is definitely related to the reception and the retention (as well as its release) of an impression. Here again we come upon a conceptual depth of the purpose of the A. U. M. mighty in potential purpose.

There have been innumerable translations of the purpose of the A. U. M. and most of these have

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been cast in occult mystery form. But, in my opinion the best translation of it is as "Creator (A)," "Sustainer (U)," and "Transmutor (M)." That is—this would appear to be its original purpose and for the following reasons. The creating element (as far as man's use of vocal expression is concerned) is an ability to set in motion physical sound from which is derived voice. The ability to set and to keep in motion physical sound true to its original purpose is the "sustaining" element with which man is to recognize activities with which he is to make his act and his thought intelligible. The "Transmutor" (the last of the act) is of the purely physical. The act necessary to produce voice (as above outlined) is beyond criticism. It describes human difficulties with a vivid insight as to what man is up against in his effort to release a spiritual fact behind his physical act. That the ancient Hindoo was fully aware of every angle of the difficulties of articulating sound or voice, is to be especially noted in that the A. U. M. was sometimes translated as "Creator, Sustainer and Destroyer." In this translation we find remarkable evidence that he (the ancient Hindoo) was fully aware of conditions that would detain a spiritual fact behind its physical articulation. Why our modern educators have not sensed the action necessary to a definite reception, retention and release of the spiritual fact (imbedded in an impression) behind its physical articulation is beyond comprehension. The only reason for it is the fact that they, too, are afflicted with

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the very conditions described and which hinders a proper articulation of the A. U. M.

The great game of life consists of the following essentials, namely:

1. The question of creation—which consists of holding true to their purpose the physical and the spiritual articulating devices.

2. The question of a sustaining element—which consists of holding true to its purpose the particular idiom employed to visualize the impression in mind.

3. The question of interpretation (physical and spiritual transmutation)—holding these true to their purpose which is to translate the impression in mind as it is passed through the idioms employed.

Besides this we have a three-fold right of articulation in our use of physical sound, or voice, namely:

1. Both the physical and the spiritual articulating devices. These being spontaneous in action are also one in texture and structure. This, of course, makes it extremely difficult, at times, to find and to articulate the distinctions necessary to freely release the spiritual fact behind the physical.

2. The so-called vowel element which has never been thoroughly understood and which has always been considered, more or less, as an involuntary effort to find the sustaining element of vocalization.

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3. The so-called consonant element—which we may term purely physical, which also never has been fully understood.

The first—represents the creating (the—A) interest.

The second—represents the sustaining (the—U) interest.

The third—represents the transmuting (the—M) interest.

The transmuting interest (the—M) has, however, been reduced to such an extent that it has actually become a destroying element. Why we have not sensed the destructive element in its make-up, as used, is beyond comprehension. For it is evident in our every effort to set and sustain physical sound in motion. It is evident in every effort we use to visualize the spiritual fact behind its action. Indeed we are completely surrounded by it and we cannot seem to escape its grip. As far as word forms will permit, it is best described as a sound form similar to "Ow—Oo—oo." We actually begin our use of physical sound, or voice, with this "Ow—Oo—oo." Upon it we vainly attempt to comprehend and release the impression in our mind. It is indeed a strange and altogether incomprehensible sound for intelligent human beings to use. It has been so ingrained into our every effort to make our act and our thought intelligible that we actually are quite insensible of its im-

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pious influence upon our expression in the game of life. Even with our abuse of voice (as above outlined) it yet contains the Creator, Sustainer and Transmuter so ably described by the A. U. M. For instance it will be found upon strict analysis, that we begin our use of physical sound with a brilliant tang which is sustained just for a moment and which is then forced to take on the closed aspect of a hum. But this hum is caused by an act which deliberately crushes the spiritual fact between the jaws of muscular tension, nervous constriction and intellectual restriction. It is a replica of the action which is called the Destroying element by the ancient Hindoo philosophers and thinkers. If our educators would discover the reason for the articulating difficulties of their students, they need look no further than to this "Destroying" element in our use of the hum, for it indicates with a certainty beyond question that the physical articulating devices are not minding the business of their purpose. With such conditions, it is impossible to appeal to a spiritual fact—be it ever so clearly stated and adjudged safe, sane and sound.

By Destroying element is meant the imposition of physical energy upon the delicate fabrication of the spiritual fact behind its vocal articulation. Here, in such an act (which we constantly perform) is an element of sufficient dimensions to prevent a spiritual vision that is true to its setting and purpose. Our educators have sought, in some instances, to over-

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come its impious influence by burrowing deeper into muscular, nervous and intellectual tension. They have succeeded so wonderfully in this that it is now exceedingly difficult, at times, to detect the pure from the impure. If we carefully examine our own peculiar articulation of physical sound, or voice, the pertinent fact that the Hindoo philosophers' conception of the physical action necessary to release a spiritual fact is correct, immediately becomes apparent. In the brilliant tang which always precedes our effort to set in motion physical sound, or voice, there is imbedded a wonderful promise of articulating power. Although it bespeaks volumes of actual interest, it is literally crushed in an ungodly tension. It is, of course, nothing more nor less than a deliberate violation of the one and only "straight and narrow path" extant, which is—a perfect physical co-ordination and its action correlated with its spiritual concomitant. We have gripped the action and its sound muscularly. We then stupidly call the results that we obtain as of divine revelation. We seem not to sense that in such an act we have literally "Made Flesh" a spiritual fact, and that in so doing we lose sight of its original purity and excellence. If there ever was a tell-tale of human incompetency in articulation, it is here shown. Naming the M of the A. U. M. (as articulated) the "Destroyer," was quite correct. All this states, however, is that there are few men who can definitely hold a sound-form of sufficient dimensions and sustaining influence in

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vocal motion and over which they may reasonably release its content and its purpose to terms of physical and spiritual expression. If we could ever find a rightful sustaining influence and interest in our use of vocal expression, and if we could ever find an act wherewith our impression could be held in vocal motion without coming upon this Destroying element, we would have at our command the full purpose of the so-called Lost Word. As a three-fold delineation of the articulating plight into which the individuals of the human race have been plunged, the analytical interest of the action necessary to produce the sound of the A. U. M. is unquestioned. It proves beyond a doubt the condition of the individuals with whom we hold converse. Its delineation of human difficulties of articulation is unspairing, as it reveals man just as he is and just as he does not want to be revealed. When we meet with this Destroying element in our friends and note the struggle they have with it, we usually consider it as a "funny sort of articulation" and let it go at that. The disturbance is, however, imbedded in everything our friends do and vocally state—physically and mentally. In our Public Schools, if the child is afflicted with a peculiarity of voice and its articulation, he is considered as a joke; an unfortunate being who helps the teacher pass away the time and towards is directed a humorous attitude of mind.

The probable reason for our not having been able to uncover, unravel and unfold and use the brilliant tang which always accompanies our effort

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to use voice, is due to our failure to recognize distinctions between an impulse especially provided to perpetuate the human race physically, and an impulse especially provided to perpetuate the human race spiritually. Without these distinctions at our command we automatically obey those impulses which we readily recognize. Without these distinctions at our command we automatically impel a physiogolical measure upon our spiritual sensibilities and potentialities.

The articulation of the A. U. M. cannot be used in the manner in which some of our isms and cults use a so-called thought. We may hold a so-called thought so long in our mind that it becomes stale as it has been held to the exclusion, possibly, of the very element necessary to secure the thing we originally had in mind. We cannot, by merely throwing out our shoulders, stilting our chests and grabbing at every muscle and nerve, pronounce the sound of the A. U. M. Nature is not so crude as to permit it. It requires a definite recognition and use of the one and the only "straight and narrow path," which is—a perfect physical co-ordination and its action correlated with its spiritual concomitant. This and this alone will permit us to state in vocal motion our sense of the impression in mind—in all its original purity and excellence of fabrication, and, without damage to either its physical or

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its spiritual modes or idioms of expression. As this condition of body, spirit and soul would impel a normal physical and spiritual health upon the human race, it is most unfortunate for anyone to state that it—being of pagan origin—is without the pale of intelligent consideration. The A. U. M. is all inclusive. It was and still is a most brilliant analysis and statement of human rights of articulation boiled down to the minutest edge. Within its horizon it stands supreme. Its action demands a health standard which few of those who state it is of pagan origin, can show.

RESONANCE

Man has, however, an articulating asset of vocal position whose intent is quite synonymous with the action necessary to produce the sound of the A. U. M. It is that which we commonly recognize as—resonance. We may be pardoned if we express satisfaction in stating that it is our belief that resonance is far superior in every way to the action necessary to produce the sound of the A. U. M. As it is of an original placement of voice especially provided for man to make his act and his thought intelligible we do not have to submit to any type of contortions (either of the physical or of the spiritual) to produce it. In our use of resonance (if we rightly find and articulate it) we will uncover the real hearth-stone of the purpose of the A. U. M. And if it is rightly focused and rightly used, it

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eliminates any danger of meeting with the Destroying element mentioned above. It is for this reason I believe resonance to be superior to the A. U. M. and that this was what the ancient Hindoo sought.

Resonance may be forged into a mighty volume.

It may be forged into a thin stream—so far distant in character that it passes the physical phases of voice, to the whispering element, to the formulating period and from thence to activities which alone are attached to the “still small voice.”

As a factor of human rights of vocal articulation and its influence upon mental states, resonance is a sort of soluble substance which may be made to take on any shape, any character and any form of energy, even to the most infinitesimal degree to which it may be directed. It would appear capable of searching the very heights of the universe, laying hold of whatever was therein inscribed and placing it before the human race in understandable terms. The fact that we are unable to hold voice true to its purpose, its original placement—on resonance—accounts for our failure to find, articulate and release a spiritual sensibility in its original purity and excellence. Without resonance we are unable to find what we term a continuous stream of sound, or voice. We are therefore unable to freely select the language idioms necessary to release the color-scheme of that which we have in mind or

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which is imbedded in our impression. We are unable to attend to the act of selection and to the act of thinking in their original setting and as associated with human rights of articulation.

Resonance is the perpetual youth of voice—both in speech forms and in singing. It allows full play of the imaginative resources. It allows an unbound vision. It permits genius unrestrained. It is a ready help to initiative as it can only be produced by a perfectly poised physical mechanism. It permits the reception and the retention of a registration of impression in due form. It dissipates all phantasms of mind. It is barely possible that the ancient “confusion of tongue” was wrought upon the people because they actually lacked a use of—resonance.

Resonance is the most caustic critic man has. Nothing escapes its attention. No subterfuge, no illusion, nothing, in fact, escapes the essence of its purpose, nothing goes through (in its original purity and excellence) without passing the censorship of resonance. Why? Because it represents the original placement of voice wherewith man is to directly make his act and his thought intelligible. None of nature’s laws respond to human initiative (to the full) without the resource upon which they live. When we fully arrive to its beginnings and have its action based upon harmonic order, it settles our difficulties in articulating physical sound, or voice, with an exactitude startling in its

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simplicity. Every irregularity of muscle and nerve may be definitely determined—by our use of resonance. It is the “open sesame” to efficiency. Deliberation is a determinant of its use. Satisfaction, both physical and spiritual, is a handmaid of its action.. Clear vision is its concomitant. Clear-mindedness is also a concomitant of its action. In fact there is not an articulation of voice which will not readily release itself to resonance. It probes where language fails. It probes where science and philosophy fail. It delivers where religion fails of vision. The ecclesiastic has every reason to fear its action, for if it were ever applied to his mode and use of voice (and speech-forms) it would unmercifully show him up.

It is vastly superior in fabrication to our present understanding of Vibratorial Activity, as it is directly associated with elements which are only to be found in human character. It also is associated with an infinity of infinitudes far above our most exalted readings of human possibilities. Of the physical it may be stated that there is nothing of its articulating of sound and its various positions, types, modes and color-schemes which resonance cannot legitimately handle and take care of in the most comprehensive way. The usual distressing difficulties of the consonant are readily overcome if we properly sense and articulate resonance. In its use man will inevitably find the MASTER WORD of universe. If he locates his spiritual sensibilities upon it he is physically fit to proceed. He is then

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physically and spiritually fit to receive an impression decently and in order and retain and release its essence in all its original purity and excellence. He will then not have to fall back upon organic repetition to provide him with a memory, for he will be at all times physically and mentally alert. He will then be in position to recognize that voice, in its original attachment and manifold activities, actually represents an UNBROKEN ARTICULATING ROUTE between the physical and spiritual departments of man.

He then is a FREE man. He has cleared his physical apparatus of its (otherwise unconscious) difficulties. He is physically safe, sane and sound and because of it the vaulted heavens are open to him. He is more than thrice welcome as he in no wise is impudently damaging the texture and structure of elements which have been especially provided that he may make his act and his thought intelligible.

Resonance of the right type (and there are several types) is the nearest that man will ever get to the original intent and content of the so-called Lost Word. It is indeed, in itself, a splendid achievement, a stupendous focal-point of articulating rights whose simplicity few attain successfully. The so-called Lost Word—was never lost. It has existed always. It was never properly located and sufficiently focused to do a reasonable service to the man who would articulate its full intent and

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content. It represents man's right to the one and only "word" ever released by the Creator of the universe wherewith man was to make intelligible his act and his so-called thought. That the individuals of the human race have yet to reach its action and its province in due form is a sad commentary upon our educational institutions—both secular and religious. With it in action man would long ago have sensed and reached and articulated its essence as a supreme focal-point in which the activities of the universe (which exist that man may have life more abundantly) were especially focused and set in motion for man's benefit, pleasure and profit.

THE MASTER WORD.

Is there such an articulating interest as the Master Word?

There most certainly is. But it is not a word in the usual sense of the term. It is rather a condition in which both the physical and the spiritual articulating devices are enabled to definitely mind the business of their purpose.

We can hardly view the human organization (recognizing that it is the finest and most complete chemical laboratory in the universe) without considering it as the sum-total of the substance of the universe.

With its function complete at our command there is reason to suspect that there is a solution

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of human articulating rights which would entirely encompass the purpose of the Creator on the earth and find our working relation to the universe as well. If, however, we seem to have failed to find the focal-point in which is vested the Master Word—it is due to two very good and even specific reasons, namely:

1. We have no dependable reading and instruction concerning physical health standards.
2. We have no dependable reading and instruction concerning spiritual health standards.

These are facts which this 20th century's use of intelligence has to face. Upon these facts may be laid all human difficulties of expression—both of the physical and of the spiritual.

That the three great focal-points of the human organization, viz., "chemicalization, assimilation and elimination" have not been sufficiently understood is evidenced by three disturbances of man's potentialities. These are:

1. The teaching of Occult Science—which evidently did not perceive that the "terror on the threshold" was not spiritual but rather was a disorganized physical action wrought upon the multitudes of the human race by an interference of the chemical rights of the physical body.
2. The general failure of physical health amongst the masses.
3. The general failure of spiritual health amongst the masses.

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These difficulties are further amplified by the ecclesiastical world whose teachings prohibit man from investigating analytically anything and any condition of mind which would clear human experiences incident to that physical and spiritual health upon which the great game of life is based.

Are there processes wherewith man may definitely determine whether the individual with whom he holds converse has any sense of the intent and the content of the Master Word?

There most assuredly are. But these are a revelation of man's present relation to the activities of the universe which the majority of us—especially those engaged in ecclesiastical doctrines of belief—would rather have remain concealed. However, as this revelation is not of human judgment, but is strictly of judgment based upon a perfect physical co-ordination and an action in harmony with spirit, none can hope to escape. The symptoms by which it may be noted are:

1. Man is actually forced to begin his every vocal act upon a focal-point which approximates the essence of the Master Word—at least in its physical aspect.

2. Man is actually forced to end his every vocal act upon a focal-point which approximates the essence of the Master Word—at least in its physical aspect.

These two facts of the articulation of physical sound, or voice, indicate several focal-points to

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which every man is the rightful heir—though he has never been in condition to exercise his rights. These are:

1. A perfect physical co-ordination.
2. A freedom of spiritual sensibilities which alone can be attained by a use of a perfect physical co-ordination.
3. A free use of physical sound—from which we derive voice.
4. The recognition of the distinctions which exist between voice and speech.
5. A definite use of the action and the province of the “still small voice.”

These focal-points are absolutely essential to the great game of life and its living. Without these we are bound to become tangled, we are bound to confuse the physical impulse with an impulse whose origin is of a higher plane of motive interest. Without these we are bound to become untrustworthy; unconsciously so, perhaps, but nevertheless so.

With these focal-points at our command, however, we may have considerable hope to become really human. Without these focal-points man has been compelled to fabricate his every sense of living rights upon a sustaining vocal influence which does not sustain nor does it release. With these focal-points at our command man has a right to believe he may at last eliminate racial tendencies which permit a massed (meaning limited) mental states.

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He may at last hope to eliminate occult mysteries and its successors—the isms, cults, religions and ecclesiastical doctrines of belief whose basis of action is a confusion of the physical with the spiritual, which they have accepted as a divine revelation of the Lord of Creation. When man is able to definitely control these focal-points wherewith he is to find his rights of articulation to the full, he will then have brought down to the earth the old conception of heaven; a heaven so vast and so mighty in sensibilities that it is really worthy of the Creator of the universe.

A man possessed with these focal-points is knowingly using the physical instrument as a chemical laboratory which not alone is able to mind the business of its purpose but also gives its possessor a definite “cue” of his physical and spiritual surroundings. He does not therefore worry its workings with envy, anger, hatred, impetuosity, anticipation and precipitation, or a thousand odd other torturous conditions for throwing it out of gear, out of harmonic alignment and making it impossible for it to give him a true “cue” to advantages with which he is normally surrounded. He is able to control his impulses—whether they be of a physical or of the spiritual. He is in position to give each its proper place and to act accordingly. Whatever he states of his relation to the activities of the universe comes through the selected idioms of expression with an unmistakable evidence of vision far removed from any interference by the physical.

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He knows the value of physical sound and knowing its limitations he does not attempt to load upon it any of the localized positions from which he derives the physical aspect of voice to release his sense of elements which enable him to translate voice into speech. He knows the exact focal-point upon which he produces resonance. He is therefore in position to reduce to a minimum the irritations which proceed from a wrong use of muscular and nervous tension. He knows that when he articulates his sensibilities upon what may be termed the grand focal-point he may search the eternity of the universe and get legitimate results. He uses it therefore knowing full well its power—either for destructive or constructive purpose. He thus is in position and in condition to definitely acquaint himself with every element necessary to his well being. And further, he is in position and condition to preserve an impression in all its original purity and excellence. In his use of the articulating devices of his organiatzion he has found the rightful focal-point which definitely relates him to the activities of the universe and he finds that every element is ready to happily serve its original business which is—to assist him in recognizing and in using them that he may live and have life more abundantly.

The physical aspect of the Master Word directly contradicts the old primitive idea of a “terror on the threshold.” Indeed, it proves the so-called

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“terror of the threshold” what it really is—an interference with the chemical properties which the human organization is vested. The conditions necessary to the physical aspect of the Master Word as above outlined actually foretell an original right of articulation vast in intensive and extensive proportions. They foretell a condition of articulation which includes every possible word. As such, they foretell man’s right to a soluble substance in point of rights of articulation immense in design and wonderfully powerful in utterance. These conditions are derived from a focal-point which enables man to graduate his action according to his every necessity. This focal-point is ever ready for service and it willingly assumes any shape and position and any designated place in the activities of the universe in which its energy is sent. It is the finest kind of mark of recognition as it reveals man just as he is and just as he does not want to be revealed. Mostly it permits a true visualization of the impression in mind, as the impression comes through all phases of vocal action imposed upon it remaining true to its original purity and excellence. It is man’s sensibility of the one and only great sound-form of the universe which apparently was especially designed that he (man) might make his act and his thought intelligible. It is first of the physical, but it passes the variable positions of man’s use of physical sound to the whispering element, on to the formulating period, and from thence to the “still small voice,” without damaging the delicate fabrication

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of its increasing function. It is simple in design and function. At first, it would appear silly to give it such an exalted title—as the physical aspect of the Master Word of the universe—yet this is exactly what it is.

Physically—the Master Word of the universe, is —resonance.

It is typical of the simplicity of the universe in general. Without a use of resonance (of the right type and placement) man cannot hope to get physically in condition to sense, let alone release, a spiritual fact. However, the majority of the human race have so long been taught to hunt for a button-like contrivance with which they may turn on the immortal fluids of the game of life and its living that they will immediately protest the above statement. Of course, in its very simplicity, man is enabled to reach the very essence of the great focal-point of the universe with which he is to play the game of life and its living. But when he permits himself to be robbed of its simplicity he is automatically disposed of that focal-point wherewith he was originally to make his act and his thought intelligible.

The Master Word responds to no other than—a perfectly balanced and co-ordinated articulation of the physical mechanism. It has, of course, many imitations, some of them so nearly like the real that it is difficult at times to detect the real from the unreal. When uttered, however, there is an element in the real which is clearly outlined, as it speaks a

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depth of conviction and vision far removed from any physical interference and limitations. It has imbedded in it a trustworthy hopefulness which visualizes the spiritual fact which it reveals. It speaks experiences rightly received, rightly retained and rightly released. It is fortunately an element of vocalization which all individuals possess. It has always existed. It existed long before man appeared on the scene to mar and to despoil human interests of impression, rights of expression and appreciation. It existed long before Occult Science gained the confidence of the human race at large and imposed its countless vagaries of human rights upon an unsuspecting public as of divine revelation.

The man possessed of even the physical aspect of the Master Word—the great “blue,” no longer holds—a forbidding mystery. It no longer is an unfathomable and terrifying mystery; for the man possessing it is working in the very substance which sways the universe. From it he gathers impressions whose delicate virile strength and depth of attachment which speaks of distances of rights of articulation far beyond the wildest dreams of civilization. He receives impressions which no articulating device of the physical can adequately release, even though he call to his aid all the mechanical skill and genius of human might and power—as it now exists. While his experiences are the coveted goal of all this endeavor his endeavor is not to recall the past, but is born of an inspiration centered in the future and its possibilities. Its possessor re-

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ceives both insight and foresight, which enable him to sense the direction from which he came and to which he proceeds. It enables its possessor to know the results of massing mental states around and upon national influences and tendencies.

But, what a stupendous hopefulness lies within its horizon and function!

What an immense privilege of rights of articulation exists in the activities of the universe when they are rightly opened to vision, just above the physical!

A man possessing at least the physical aspect of the Master Word of the universe will be able to bring the mighty confluence of the activities of the universe directly to a focal-point from which he may determine his origin, the conditions necessary to a successful conduct of the game of life which he is privileged to play during his period of time on this Good Old Mother Earth and with which he is to build the mental states upon which rests his sense of the Kingdom of Individuality. He is playing the game of life beyond the "arc" of the physical and he is playing it in such a manner that the physical no longer holds any chemical terrors for him. He is extending his "arc" of consciousness into the spiritual realms of the universe, uncovering, unraveling and unfolding its activities according to its original intent.

The Master Word is a condition of body, spirit and soul which will remove man from his present artificial reading of human potentiality and the

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powers of God. It will introduce man to the realities of life—both physical and spiritual. The results will enable its possessor to include in his act and thought the original depth and purpose of the Creator of the universe. A condition of body in which every element of the universe is taken up and made to perform service for humanity will ensue. A condition in which its possessor is fully aware of its original attachment and in which he fully realizes the responsibility attached to the uses to which it may be put.

After primitive man found voice, after his descendants classified vocal grunts of appreciation into letter, syllable, word and sentence forms, after the tribes grew so large that they separated, spreading over the earth, and formed camps, lodges, states and nations—the letter, syllable, word and even sentence forms changed because of a difference in a use of muscle, nerve and the influence which these changes imposed upon vision. Our use of expression has been undergoing a change ever since. The chief difficulty with our use of physical sound and the physical action necessary to produce it has been that man has always chased a spiritual fact muscularly, and has never realized that his use of muscle, nerve (and its subsequent imposition of limitation) was disastrous to the spiritual fact behind its physical expression.

There are three great facts which pertinently concern what has been termed the Lost Word. These are:

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1. Physically—life is a gift, derived from the countless ages of Nature's time and effort to produce a perfectly balanced individual unit capable of sensing and of articulating rights of impression and expression especially released to three distinct planes—the physical, the spiritual (or mental), and the psychical.

2. Spiritually, life is a privilege wholly vested in what we term mental states. It seems especially created that man might get in touch with activities of the universe which do not ordinarily appear in the physical.

3. Psychically, life is attached to heights which, under the circumstances with which we have had our mental states opened, we can only dimly sense, now and then. But that it promises interests beyond our most exalted expectations is unquestioned.

The first, the physical, is the focal-point to which the second, the spiritual (or mental) has been released. The second in combination with the first, is the focal-point to which the third, the psychical, has been released.

Fortunately for the human race, these are facts which are not derived from Occult Science, nor from its successors—the isms, cults, religions and ecclesiastical doctrines of belief. It is an unquestioned scientific fact that these are based upon detail work which was wrongly postulated and therefore wrongly worked out. And that man was therefore sent to tangents which, even in this clever 20th century, he has yet to overcome.

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Fortunately for the human race these are facts which are derived from interests recorded in these activities of the universe which do not ordinarily appear in the physical. They are facts which even primitive man in all his dulled and unawakened rights of articulation sensed—perhaps not in detail, but as they are of an original fabrication he could hardly avoid them. They are therefore not of divine revelation as we commonly understand the term—except in the sense that they are of those activities of the universe which do not ordinarily appear in the physical, and which were therefore released to man that he might make his act and his thought intelligible—in a mental equivalent of his physical act.

The use of these activities proves that another life, separate and apart from the physical, actually exists. Indeed, this is so apparent to an observing intelligence, they hold no interest when compared to the third element of human nature which we call the soul.

That man represents power—is unquestioned. That he has abused his gift of power is also unquestioned. It is generally recognized that he has turned what sense of power he has upon his fellows rather than upon the activities of the universe where he might have more fully accomplished the purpose of the game of life and its living. It is first to be noted in the “boss” of the ancient camp. Here his sense of power was crudely expressed by physical strength and prowess. From the camp the boss

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idea was shifted to the clan. From the clan it was shifted to the tribe. From the tribe it became an elective interest in the state and nation. The descendants of primitive man however did not find a full satisfaction, and so the boss idea was shifted to a place in the clouds—later called heaven. In the place in the clouds there was impelled upon its heaven the “closed shop” idea. And this proved to be the greatest deterrent to man’s successful conduct of the game of life ever enunciated. According to human history is not primitive man to be congratulated! He could match strength to strength with anyone opposing him. He could even exercise the recall upon his boss. His boss had ever to be around—to defend his right to the throne. He had ever to be around that his vasals could keep tab on him. He, of course, was always in danger of being unseated if he did not behave as a real boss ought.

I mean by the above that our conception of the Creator is crude, cheap, shabby and thoroughly out of sympathy with the power of the Creator as expressed in the building of the earth, all it contains and with which it is surrounded—for the benefit, pleasure and profit of that individual unit whom we call man. In fact the building of the earth means opportunity for man to accomplish the purpose of the Master Mind behind its creation. And that he (man) has missed gathering to himself this opportunity is because he has never (apparently) been properly related to those activities of the universe which do not ordinarily appear in the physical,

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but which exist that he might find life more abundantly.

Throughout the ages a word of words was sought. Every ism, cult, religion and ecclesiastical doctrine of belief that was strong enough to impell its will upon the multitudes had its favorite word of words and its favorite legerdemonic trick to create and maintain its particular mode of expression against all comers. Man has never had apparently a just, true and sane measure of human power—as expressed in those activities of the universe which were especially released that he might make his act and his thought intelligible. That is, he has never been able apparently to sense and to articulate his right to the game of life upon the focal-point provided for that purpose, and with which he might legitimately connect himself with the purpose of life and its living.

However, upon strict analysis, free from the usual theories (and if I dare undertake such a task), we will find that some very curious, even pertinent, reasons for such an unfortunate situation in which man finds himself. We will find that some very curious and impudent types of action have been shunted upon the human race. And usually they are quite foreign to the original right of impression and expression—with which man is to make his act and his thought intelligible.

Fortunately for the human race the gift of life and its privileges, especially released to man's mental equivalent, is every man's original right. For-

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tunately, too, it now appears as the especial business of this 20th century's intelligence to see to it that every man, black, white, yellow and brown, receives a full measure of the conditions necessary to attain and to articulate those activities of the universe which do not ordinarily appear in the physical, and which have been especially reserved for man to use, via the mental equivalent of his physical act.

It is only when man can release the gift and the privilege of life to every individual unit that he can hope to rest secure from moral thieves. It is only when he can do this that he can rest secure in a real "Peace, good will to all men"—an active endeavor which will permit a peaceful occupation of the great game of life and its living, the world over.

VOICE

Voice, primarily, is physical sound—minus tonality.

Speech, is Voice—plus tonality.

Thinking automatically, becomes a simple act when we associate the physical act with spirit, and have the forces of each at our command.

Besides the statements made as to man's position in the universe and as to his being a final expression of the purpose of the Creator upon the earth, there are other elements which corroborate the same. For instance:

The first element of expression (as far as man individually is concerned), is—physical sound.

The second element of expression (as found in the uses to which physical sound may be put), is—Voice.

The third element of expression (as found in the possibilities of voice), is that which we for ages have recognized as the "still small voice."

With the third statement in mind it may be stated as an unquestioned scientific fact that voice, in its original placement and manifold activities actually represents an **UNBROKEN ARTICULATING ROUTE** between the physical and mental (or spiritual) departments of man. This means that nothing of the universe is or has been purposefully hidden. It means that every necessary inscription has been placed along this unbroken articulating route. And that all men has to do is to read and digest while he runs the course of life.

It is therefore most astonishing that after the ages of time and experiences man has to confess he actually **DOES NOT KNOW** the simple elements of Voice with which he is to accomplish the purpose of the game of life and its living. It is astonishing, too, that men have apparently so little interest in voice, other than just enough use of it to enable them to carry on their business affairs. It is astonishing that, although big business considers it essential to the success of its affairs to see to it that every member of its sales force gets a complete and minute account of the goods they are to sell, there is little attention given to the manner in which it is vocally given publicity. The salesman is sent out without question as to his use of voice; whether his manner of its articulation is offensive to the color-scheme that is so essential to good salesmanship. The send him out to do business without questioning whether he has vocal conviction or vocal honesty.

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Voice, however, represents a right of articulation vast in depth, potential measure and attachment. Civilization is actually dependent upon a right use of it. A reasonable reading of human power is impossible without a scientific use of voice. A reasonable reading of the power of God is impossible without a scientific use of voice—as in its use man deals with forces of the universe which were especially designed that he might make his act and his thought intelligible. Without a full comprehension of voice and its working relation to the problems of life, man is automatically consigned to a helplessness of action depriving him of those distinctions which are necessary to the game of life. My right to make such a statement is in the fact that with voice, man opens and forges his mental equivalent, the place where vision is revealed and released.

Man is, of course, aware that there is a distinction between the physical and its mental equivalent and that he actually is dependent upon it to carry on a successful conduct of the great game of life and its living. Indeed, he calls himself an astute business man if he can beat his fellows to a use of the distinctions which he senses but which he cannot entirely account for. He is aware that his readings of human potentiality rest upon his ability to exercise this distinction, but unfortunately for him, he has no legitimate measure for it, so he is not at all sure of his readings of those potentialities which he thinks he has unearthed. He is likewise aware, uncomfortably so at times, that his reading of the

potentialities of God also rest upon his ability to clearly sense and articulate this distinction. And although this would seem a most vital interest to him he cannot claim an accurate and dependable reading. Upon this subject he is extremely sensitive and touchy. In some instances any question as to the accuracy of his reading arouses a most bitter and intense denunciation of his questioner. And he would, for he has been taught that he alone was of the chosen of God,—and therefore a privileged character—visit a form of frightfulness upon those who dared disagree with him which the Hun, in all his recent barbarous and unhuman doings could hardly equal. Yet neither he nor his ecclesiastical teacher (from who he gets his information)—although both are dependent upon an ability to exercise the distinction for a clear vision and action of the power of man and of God, gives any evidence of them. Fortunately for the human race Nature is just. In spite of the abuse to which human rights of impression and expression have been put, there yet exist a series of protective interests which no man or institution has been entirely able to obliterate. And they will in due time force a more wholesome reading of human power as well as of the power of God. It is a severe reproach upon our educational institutions, both secular and religious, that they have not more fully understood and applied voice and its distinctions as a protective interest to impression and expression.

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A further right to make the statements concerning the distinction between voice and speech, and the simplicity of thinking—is to be found in the following, namely:

The first element of voice, is—a physical sensibility of sound.

The second element of voice, is—a spiritual sensibility of sound.

What a third element of voice may contain is an untold quantity and quality. But that it is attached to the far distant realms of the universe is unquestioned. That there are both physical and mental conceptions of voice is a declaration that man is actually working on two separate planes. And they represent activities which clearly corroborate voice as an **UNBROKEN ARTICULATING ROUTE** between the physical and the mental (or spiritual) departments of man. Yet in spite of the evidence wherewith this may be accomplished, there exists in the usual school of thought, a strange and almost impenetrable silence, ominous and uncanny in aspect, concerning the origin, function and uses to which the privileges of expression, via voice and its distinctions, has been and may be put.

We are all conscious that we have been plunged into a most colossal and even impudent artificial use of physical sound, or voice. We are quite sensible of the fact that we are not getting a reasonable

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service from our use of it. But even with this staring us in the face, we hesitate to dig too closely at its present foundations, for fear we may uncover some very pertinent and nasty facts which we would rather not have revealed. We have, too, a deep-seated sense that we cannot entirely blame our lack of a reasonable service of voice to physical sound, for we are somehow aware that it would automatically obey, respond to and even embody the content of our thought IF,—but the IF is the trouble. We also sense that we cannot entirely blame it to the articulating devices, either physical or mental, of man. For here again we sense somehow that these would automatically mind the business of their purpose. And so we are at a loss to account for a deep-seated distrust which has been forced upon the human race. We therefore plunge along as best we may, hoping that some fine day the clouds will lift at least long enough to enable us to decently hold converse with ourselves, our fellows and our God.

There are two phases of our use of physical sound from which we derive voice. These are:

1. The sound itself.
2. The content of the sound and the uses to which it may be put.

The one, the sound itself, is usually a grunt of vocal appreciation which responds to an impulse by

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virtue of an original association of purpose between physical and mental states. Its action belongs to the protective interests which surround man. The other, the mental equivalent, belongs to human volition. It is all right to sense and make use of those activities of the universe which do not ordinarily appear in the physical. It is intimately associated with the silent, powerful impellent. I further believe that it is associated with elements of the universe not found in the usual routine of the game of life as we know it.

Unfortunately it has to be stated that the physical has dominated our sense of sound, or voice, and this is the exact reverse of the original purpose of sound-forms from which we derive voice, and from which we get our mental equivalent of the physical; that upon which is to rest our identity as a unit of the earth and of the universe. For instance and as showing the influence of the physical conditions under which sound, or voice, became an asset to the human race, and as showing the reasons for the long struggle to clear the mental equivalent of the physical act, we may note the positions from which sound, or voice,—man's use of vocal grunts of appreciation—as proceeding from the following positions:

1. Sound is first produced at the loins. It is purely physical in its origin and in its effect upon any sense of the silent, powerful impellent in which

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is imbedded a spiritual sensibility. It permeates or rather saturates every spiritual sensibility with its emboweled position. However, as man gradually refines his character—or nature as it is sometimes termed, he is able to sense the variations of its elements and gradually the placement of sound, or voice, may be noticed rising to the following positions, namely:

2. It rises next to be located at the abdominal regions.

3. It rises next to the diaphragm.

4. It rises next to the lower chest.

5. It rises next to the upper chest.

6. It rises next to the back of the throat and the head.

7. It rises next to the upper part of the head and to the front of the mouth.

At this position it has stuck for generations, unconsciously (as far as the average individual is concerned) exerting its impious influence upon every spiritual sensibility to which man is rightful heir.

In his struggle to more clearly articulate spirit, man has tabulated and formulated the sounds he was able to produce into what is known as the musical scale. In the construction of the musical scale he found much help in the mechanical instrument, as with it he was able to find and use har-

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monics which he otherwise (perhaps) would have been unable to sense.

The chief interest of the musical scale, however, is that it helped him to realize that he had access to note-positions of his own vocal apparatus, note-positions which he ordinarily did not consciously use. But in which he had access to vocal action which would answer his intensity of purpose sufficient in range to enable him to visualize his deepest seated impulse. Indeed, he was to find in the musical scale a use of voice which would enable him to sense and to articulate the most (otherwise) obscure of his so-called emotions. I believe it an imperative therefore that every man know his note-position, not that its name would be of any particular value, but that he would be in position to call upon the type of energy associated with it and therefore best suited to answer the impulse behind it. I believe it an imperative that every man know and have possession of that which is termed in musical circles "positive pitch," and with it an ability to immediately name the note-position of the scale used in voice. The reason for it being that in our effort to find a mental equivalent of the physical act, we also find and exercise the game of life and its living upon a sure vocal foundation, a foundation upon which is to rest our power of impression and expression. The majority of the human race go through life casually, sometimes hysterically, responding to an impulse, the origin of which they know little, and

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the means wherewith they might more legitimately respond to and make use of it, they know less.

By virtue of physical co-ordination and an action in harmony with spirit, man ought to find it possible to use every note-position of the scale which his vocal apparatus is capable of producing. He ought to have instantaneous command and response from the complete range of vocalization which is his by right of the size and texture of his vocal apparatus. But although he constantly hears the scale and its note visualized, although these actually represent a range of intensity of purpose which he feels is his and that he could release his sensibilities upon them—he cannot use them. For some unknown reason (to him) he has limited himself to 3, 4, 5, perhaps 6 note-positions of his right of vocalization.

It is a fact that from the time of primitive man and his use of vocal grunts of appreciation, from the time his descendents classified these vocal grunts of appreciation into what we term language forms and from thence on, man has subjected his every sensibility to the dominating influence of localized physical positions from which he derived voice and his sense of the silent, powerful impellent. Upon the results he obtained from these positions he has based his use of sound-forms and his use of letter, syllable, word and sentence forms. All his business interests, his social life, his sense of morals and responsibility as a unit of civilization and of the universe, has been released over these physical

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positions from whence he derived sound, or voice, and upon these few note-positions of the musical scale. All his sense of consciousness, will-power, self-control, self-reliance and his right to definitely associate his physical act with spirit, must be regulated and formulated and released upon these few note-positions of the scale. He is slowly but surely strangling himself. He is making it more and more difficult to find an impulse of sufficient dimension and strength to answer and release the purpose of the silent, powerful impellent. He is automatically building an artificial wall around himself. He is automatically denying himself the definite right to sense and to use the color-scheme of those activities of the universe which do not ordinarily appear in the physical, but with which he is to give "tone" to his use of sound-forms. The damage done to the physical and mental states of man is enormous. Its influence upon health—physical, mental, spiritual, intellectual and psychical health—is beyond our usual comprehension. In the physical he has not the elasticity of action which an impulse ordinarily demands. In the mental and the spiritual he faces a hesitancy (born of a failure of the physical to act simultaneously with spirit) which is fatal to the complete reception, retention and release (via vocal motion) of an impression and its expression. There is a feeling of oppression, subtle in texture, which invades a right of physical action—which ought to be cogent with spirit. To attempt to find its cause and to release its victim by the usual processes of

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physical technic, as applied to vocal dissabilities, is futile.

While in such a plight of articulation man cannot find and articulate a harmonically balanced use of sound-forms. Indeed he is hard pressed to know the purpose of a sound-form. He cannot even find and articulate a use of letter, syllable, word and sentence forms and harmonize them with his use of sound-forms. He cannot find and articulate a word proportion in the construction and use of sentence forms, for the harmonic scintillations of sound-forms, letter, syllable, word and sentence forms are smothered because he inevitably has to fall back upon physical accentuation. But far and above these facts, he has no actual grip upon those activities of the universe which do not ordinarily appear in the physical and which have been particularly reserved for his mental states, an action wrought to his use by the "still small voice." In other words, in confining himself to a few note-positions of the scale and of his vocal apparatus, he has not sufficient vocal space to sense and to release the energy necessary to the impression he has in mind. He therefore automatically overpowers a right of impression and expression by the limited vocal space he has at his command. Is it any wonder that the majority of the human race fail to find visual evidence of life after physical death? Do we need to further search for reasons why we, as a human race, lack in vocal conviction and vocal honesty? Do we not find in this reasons why fully ninety-five per cent of the human race are vocally deficient.

THE BREAK IN THE VOICE.

It seems strange that, although we find continuity an ever present factor in the activities of the universe, man is without a continuous vocal scale of sufficient dimensions to definitely respond to and answer his every impulse. And with no better reason than an apparent "pure cussedness of inanimate objects"—if we care to consider muscle, nerve and even intellect in that light. I mean by this that man is unable to immediately respond to his intensity of purpose; that he has to pull himself together before he can respond to his impulse. I believe that he is in this plight of articulation because he does not know and therefore does not use the full range of voice which is his by right of the type, size and texture of his vocal apparatus. As he is unable to fully express thereupon, these facts seem ample proof that he is in need of protective interests other than those he receives from art, politics and religion. It is further proven in the fact that the majority of the human race are unable to handle, let alone sense, the mightiest of focal-points of all—a right to sense and to translate an impression in all its original purity and excellence of purpose—to terms of mental and physical expression. And without damage to its original texture and without damage to the idioms through which it is passed.

It seems strange that, although everything mechanically is in order, man cannot use what is termed the "one-position" vocal scale. That is, he

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is unable to readily use every note-position which he is capable of producing.

The conditions above described produce what is known as the break in the voice, a vocal situation which has a most impious influence upon vision, a vocal situation which has denied to man a right of harmonic increase. The result of it has been to send man to tangents, producing what is known as the specialist. And a specialist is a man who follows a tangent to the exclusion of the very essentials, sometimes, which would give him a broader vision. The above conditions produce a very curious state of action. For instance:

In conscious states, the break in the voice finds its equivalent in a necessity to hang an encyclopedic dictionary on every spoken and written word.

In the exercise of will-power, it finds its equivalent in the dependent attitude of mind of the majority of the human race.

In speech, it finds its equivalent in a limited range of voice, or use of sound-forms.

In literature, it finds its equivalent in the "gaps," the "paddings," the spots that are merely filled in—a necessity which rises, no doubt, from the lost motion of an original impulse in its technical translation.

In painting, it finds its equivalent in the meaningless use of color, just to obtain the necessary contrast.

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In the composition of music, it finds its equivalent in the meaningless repetition of theme.

In art circles (inclusive), it finds its equivalent in the "artistic temperament."

In theological interests, it finds its equivalent in creed and dogma, and the placing of the "closed shop" idea upon heaven.

In human affairs in general, it finds its equivalent in an indifference which is shown by the majority of the human race in grasping and in safeguarding the essentials which make up the great game of life and its living.

All it means, however, is that the "flow", the "lilt"—those conditions of physical, mental, spiritual, intellectual and psychical interests of human rights of impression and expression, and which would enable man to seek what may be termed intuition, has been lost sight of as an active force concerning human power. It means further, that man has muscularized his every act and consequently has placed a restriction upon vision, via mental states. He has therefore limited himself to the physical and has not a clear purposeful mental equivalent of the physical act upon which is to rest his identity as a unit of the earth and of the universe.

Man's birthright is the GENIUS OF NATURE.

The GENIUS OF NATURE is released to man upon—a perfect physical co-ordination. It is pitiable therefore that this 20th century has to face

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the fact that its peoples are deficient in a use of the GENIUS OF NATURE which has so wonderfully been transferred to the human organization to become the GENIUS OF MAN—a gift and a privilege especially released for the benefit, pleasure and profit of man. The result is, man—because he has not sufficient command of the action vested in his mental equivalent—plays the great game of life and its living upon fleeting fancies of mind. Proof of it is to be found in the fact that we accept the statement that some are inclined this or that—meaning literally that the life-stream has been “set” in a groove. But as all phases of life proceed from the whole design—indicating that man is heir to it in its composite form—we hardly dare assume that the GENIUS OF NATURE has not been transferred to the human organization to become the GENIUS OF MAN.

But—thanks be! Now, in this 20th century, we have considerable hope and quite some prospect that we may at last completely accomplish the original placement of voice. With it we may definitely and scientifically get in touch with those activities of the universe which ordinarily do not appear in the physical, but which are associated with mental states. This placement is entirely free from the physical. It is directly associated with the air-blanket which surrounds the earth and from which we derive sound, or voice. Being associated with mental states it is direct contact with the purpose

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of the silent, powerful impellent. It is therefore directly associated with what has been termed the spiritual nature of the universe. It is a position with which voice may be generated free from physical domination and influence. With it in action man may keep tab on the harmonic scintillations and may, if he uses it rightly, here and there, and indeed wherever he may direct his impulse in the vast realms of the universe. When man finally accomplishes this original placement of voice, the whole fabric of civilization will automatically undergo a complete change for the better. For it will be generally observed that no man can successfully hide behind his use of sound, or voice, and that he is a direct result of spiritual sensibilities which alone are attained by attention to the focal-points which exist that he (man) may find life more abundantly. Man will then attain a more reasonable reading of human potentiality. He will attain a more wholesome and reasonable reading of the power of God, and this will be a blessing of real proportions. For man will then give a more reasonable interest to his use of sound-forms as well as to his use of letter, syllable, word and sentence forms.

PRIMITIVE MAN.

A short review of the historic origin of voice may help me to prove the statements previously made. It may help us to realize why we have voice—minus tonality, instead of voice—plus tonality.

Far back beyond the time of the earliest human record, an individual (primitive man) stood before the universe. He had been invested with every necessary articulating requirement for making his act and his thought intelligible. He actually represented the great line of demarcation between the physical and spiritual departments of the universe—the two great worlds in which are manifested the purpose of the Creator.

It would be absurd therefore to think for a moment that he (primitive man) was not the recipient of registrations of impression—the same in quantity and quality as those registered upon the most learned and cultured gentleman of this clever 20th century. But, of course, he—primitive man—was not aware of his investiture. He, even in his crudeness, actually represented the one and only individual capable of articulating upon these two great worlds, the physical and the mental, or spiritual. He was the one and only individual capable (by right of an original investiture) of giving a full and complete account and interpretation of the great game of life and its living. He stood, even in his crude primitive nature, as the one and only representative of the purpose of the Creator in and upon the earth. But all he could apparently do was to madly rush hither and thither wildly gesticulating to escape, if he could, an unexplained and thoroughly mystifying (to him) influence which doggedly stalked his every physical motion. As far as his moods were concerned they

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were elements which he blindly obeyed, as he did not understand them nor their purpose. He was totally indifferent to his original investiture except that it constituted in itself a very bothersome influence which mocked his every endeavor. He was, however, the finished product of Nature's effort to produce a perfectly balanced individual organization capable of giving expression to the purpose of the great game of life and its living. And, as such, he was surrounded with unlimited evidence that he had not been left helpless before the universe—a victim of its automatic precision. Every activity of the universe had been bent in his direction that he might awaken and unfold a true working relation to those forces with which he had been surrounded. Impressions by the countless billions were constantly registered upon him to awaken him to his rights. He was to prove his right to individual initiative, and this was so precious in the sight of the Master Builder that even He would not interfere with its potentiality by building a man full sized, able to read, write and work out arithmetical problems. His every physical move therefore foreshadowed a possibility of another sort, for wherever he went and whatever he did he was preceded and followed by a silent, powerful impellent which faithfully marked his every awakening sense of his original investiture. In part (as far as his capacity of voice was concerned) the purpose of the silent, powerful impellent was released to him by vocal grunts of appre-

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ciation. The persistence of these vocal grunts of appreciation forced him to consider them at least as a very annoying element—and it was quite in keeping with his ignorance that he should finally consider them as a mysterious influence, a sort of stranger-voice of mystifying proportions. But they actually represented elements of expression other than his physical motions. They actually represented the other great world in which he was to find material with which to establish his identity. In them, besides an annoying stranger-voice, there was imbedded processes of action which would release the purpose of the silent, powerful impellent. It was up to him to prove his right to its purpose by opening in due form a use of physical sound—from whence he was to derive voice. It was up to him to open a right use of physical sound that he might associate it with the purpose of mental states.

Under the influence of his surroundings and the countless billions of registrations of impression which were constantly poured upon him, things were bound to happen. It was only natural, therefore, that he, primitive man, should learn to tabulate and to classify each vocal grunt of appreciation according to its usefulness to him and to its degree of intent. When he accomplished this he made a wonderful advance over his older estates, an advance which was to mean much to him and to his descendants. But when his descendants discovered that vocal grunts of appreciation were a movable interest, separate and apart from physical

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motions, they made a most important discovery. Where before man stood in abject fear and even terror of his stranger-voice, he now welcomed it as his "open sesame"; his magic wand with which he could wave aside the physical and enter the court of the mental, or spiritual. He was, therefore, no longer a primitive man making motions and wondering at the stranger-voice which stalked his every physical motion. He now had resource to rights of articulation whose extensive properties were unbound. He now had possession of sensibilities, processes of, which would in due time release to him buried treasure of untold wealth and power. He had uncovered a domain where things would stay put and where things never grew stale if they were rightly received, retained and released to mental and physical terms of expression. He no longer need depend upon organic repetition to give him pleasurable sensations. Now, with his new found mode of expression, when he made his motions and felt their influence, he knew wherein they lay and he knew they were of a different substance. This was further corroborated by the fact that he could adjust his physical motions to them as often as he pleased and just as he wished. He had successfully screened himself against the (moral) thieves of his time. He, a crude and probably unsympathetic primitive man, had actually discovered and was beginning to use the one and only MIGHTY DELIVERER—a condition of rights of articulation which was especially provided

that man might make his act and his thought intelligible. He had actually sensed and was beginning to use processes of action which would enable him to pass the great frontier that lies between the physical and the spiritual departments of the human organization. He was right on the heels of the so-called hidden, mysterious provinces of the universe in which were vested elements with which he was to find life more abundantly.

We, in this far removed 20th century, may readily doubt that primitive man actually knew the full extent and power of his new found mode of expression. We may readily doubt that he had any idea of its potential attachment other than that it was a new game which offered fascinating problems and experiences. It, however, certainly added zest to his otherwise dreary and monotonous life. For he was now moving out upon vast potential resources possessing himself slowly with its provided investment. He had, however, no means at his command to reasonably digest its content. And having undoubtedly focused his use of it upon the purely physical, he was a towering giant, lunging this way and that, unconscious of the delicate fabrication of its content.

The success of the human race in the great game of life and its living hung in the balance at this time of primitive man. Would he succeed in passing the frontier in such shape that it would become a real potential power in man. He had

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most certainly found voice—which is a right to use physical sound. Would he successfully find the elements imbedded in the silent, powerful impellent and which would enable him to translate voice into speech? As he was here up against a real problem, one which he did not understand, he could do no more than to consider voice as a mere substitute for his physical motions. And as a natural consequence his use of voice was misdirected. In its misdirection he involved his descendants in a most colossal misapprehension of interests of impression, rights of expression and appreciation. That a full and complete sense of the value of voice has not ever been understood and used is quite apparent in the fact that man throughout the ages has ever been the victim of belief, rather than having at his command a vocal demonstration of a mental, or spiritual fact. Further evidence that voice has not been understood and held true to its original purpose is to be found in the fact that all man could ever hope to have and possess was later seized and interned in Occult Science (The Mysteries)—the parent-stock of our modern isms, cults, religions and ecclesiastical doctrines of belief. These upon strict and unbiased examination are so cheap in legerdemonic art they are non-essential to a successful conduct of the great game of life and its living.

It may be stated, too, that the success of the purpose of the Creator in man, upon the earth and

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in the universe, also hung in the balance at this time of primitive man. Primitive man's success in rightly opening his new-found mode of vocal expression was therefore of the most intense interest to his descendants. As evidence that he did not succeed according to his original investiture, it may be noted that man ever since has had to contend with a series of shifting language forms—not one of which, apparently, was quite correct—that is, not one apparently associated the letter, syllable and word-form used with the sound-form used, and with which the purpose of the silent, powerful impellent could be sensed and released to vocal motion. The result has been that we even today do not know the value of a sound-form, nor do we associate our use of letter, syllable, word and sentence forms with its function. The mental equivalent of the physical act—man's great open door to vast interests—remains a dream garden, where he may commortably sleep, rather than to be actively engaged in the real business of life and its living. We are also unable to use the subtle language of impulse. We make a hysterical grab for it here and there, but we miss, sadly so at times. And so we yet seek a medium of vocal expression which would adequately release the purpose of the great game of life and its living.

It may be stated, too, that evidence of primitive man's misapplication of his use of voice is to be particularly noted in that we, even in this clever 20th century, are bothered by a stranger-voice, mystifying in its setting, its articulation and the

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privileges attached to its function. We are yet bothered by its apparent distances and depths. We even call it obscure and altogether intangible. And so we let our greatest asset of articulation, the "still small voice," pass us by as evidence only of the presence of our guardian angel.

We, as products of this 20th century, smile at vocal grunts of appreciation as the possible origin of our language forms and their idioms of expression. But we are actually forced to fall back upon them, indeed to depend upon them—as we have no use of letter, syllable, word and sentence forms which will adequately give voice to our cries of pain, pleasure, happiness, sorrow, anger or the other innumerable phases of voice with which we give vent to our feelings and desires. We yet use our own peculiar sound forms which we call our idioms of vocal expression—such as our "oh's," our "ah's," our "uh-huhs," our "um's," our "eb's," our "hums," "hisses," "gutterals," "nasals," and our consonants in general, which only show how physically tangled we are, and with these we labor to give expression to our sensibilities. They however, show a great underlying sound form which typifies physical agony and spiritual distress—sometimes disappointment, at an unreleased spiritual content. If we would uncover a reason for the strange, ominous and uncanny aspect attached to our use of physical sound, or voice, we need look no further than to the ungodly use to which we put

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the privileges of voice. Here our difficulties stand out with a pungent tang indicating a definite lack of harmonic stability and harmonic competence. It clearly proves that we have yet to actually find Voice as an UNBROKEN ARTICULATING ROUTE between the physical and spiritual departments of man. We have not progressed very far beyond primitive man. We are, like primitive man, satisfied with a superficial use of sound-forms and our use of vocal grunts of appreciation. We dare not take apart what we think we possess, for, morally, we are cowards. We dare not face the possible issue of a scientific investigation and its subsequent revelation. Whatever we have of rights of impression and expression has been attained by a slow and laborious effort to sense and to find the distinctions which would release us from an overbearing situation. Whatever we have attained has been born to us accidentally, by inspiration, sometimes by what we term a hunch—and not by any conscious effort on our part to uncover, unravel and unfold our definite working and thinking relation to those activities of the universe which ordinarily do not appear in the physical. But which, upon use, open to us factors with which we may find life more abundantly.

Primitive man used sound forms. They were, of course, far superior for purposes of communication and information to his older modes of expression—his physical motions. He had, because he had no means at his command to analyze the con-

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tent of his sound forms, only Voice—minus tonality. And whatever his descendants later possessed of tonality (human character) was attained by a slow and laborious, if not combersome, effort to find the distinctions which would release a safe, sane and sound relation to the universe.

SOUND FORMS.

Where does man get voice?

The earth is surrounded with what is termed an air-blanket.

The properties of this air-blanket are so great and are so intimately associated with and necessary to the purpose of man that he cannot move, physically or mentally, without getting a definite response. This fact indicates the minute care with which man has been surrounded with interests to protect and preserve the purpose for which he was created.

Setting this air-blanket in motion, even its minutest fragment, gives what we term sound. The purpose of this surrounded air-blanket, besides breath to sustain the physical body, is that man might bring those activities of the universe which do not ordinarily appear in the physical into play, and to become potential power in him.

It is certain that from the deep-rolling thunder of Nature's events—which in some measure depicts the unfathomed depth of the composite sound-form of the earth—down to the minutest fragment

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(which we pride ourselves in possessing) and upon which we base our right to impression and expression, man has a scheme for purposes of expression, wide in scope and opportunity. We have mechanically captured some of the phases of the composite sound-form, but there we stop. And even there the average man has no definite physical or mental conception of its purpose, its fragmentary bits or its composite form. Man is, of course, thrilled when he hears sound-forms mechanically uttered, for they contain a subtle message which he cannot avoid. But apart from its mechanical utterance he has little conception of its association with his mental forces and powers. However he wonders (when he has the time) at the vague impressions they give him. Usually he only considers them as an abstract, a condition of the activities of the universe only fit for the temperamentally inclined, not practical for business purposes, yet good enough to bathe his weary mental states in.

When we set in motion a sound-form, we get a mental equivalent.

If we could find and accomplish a mental equivalent of the composite sound-form of the earth, we would practically be in position to search the vaulted spaces of the universe notifying its elements and its occupants that man has escaped physical and mental restrictions and was seeking

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more room, newer fields, for purposes of impression, expression and adventure.

It may be stated, however, that our use of sound-forms is hardly sufficient to ruffle the surface of the mighty nature of the composite sound-form which surrounds the earth and which offers such a stupendous opportunity to man to make his act and his thought intelligible. Even in our use of the fragments which we possess we are seriously handicapped by the manner in which we use our letter, syllable, word and sentence forms. We have the same difficulty in getting a sure measure of the purpose of a sound-form as does the scientist who has to use dots and dashes to set a sound-wave in motion and make it intelligible. In other words, the dots and dashes which the scientist has to use is quite synonymous with our letter, syllable, word and sentence forms—both of which prevent a full measure of the purpose of a sound-wave, sound-form or sound-length.

Sound is an activity of the universe under the dominion of natural law, a force which responds to automatic precision. That is, it requires only a touch to set the air blanket which surrounds the earth ablaze, revealing the otherwise silent activities of the universe. It seems especially designed to release what may be termed the super-fruits of the universe. Moreover, it seems to contain within its resources sufficient to prove that man is more than immortal, and that he is to possess him-

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self with an element superior to the spiritual, the soul. At any rate, it gives a mental equivalent of the physical act and of a type which is to be found nowhere else and through no other process. It may be said, therefore, to be the one real proposition which the Creator released to the earth that man might make his act and his thought intelligible. But so far, in our use of such a privilege, we have miserably failed.

A sound-form, such as we use it, is made up of fragments of the composite sound-form which surrounds the earth, fragments which have been brought within the reach of the mental and physical departments of man. The physical purpose of a sound-form is to enable man to hold in vocal motion an impression which has been crystalized into what we term a thought. The mental purpose of a sound-form (associated with hearing and with feeling) is to enable man to gather elements of the spiritual realms of the universe which make up the essence of an impression. And this, to my mind, is one of the great aspects of the game of life. In its use no man is favored. He has, therefore, a just, a true measure of human endeavor, a measure which is automatically unquestioned. It is superior to the physiological measure of man, that which has been forced upon the human race as a measure of human character, but which only takes into consideration the physical peculiarities of man, conditions against which the one afflicted

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suffers, and for which he is not altogether responsible. Such an individual is "out of tune with the infinite." He deserves sympathy and help—not condemnation. He has to struggle with inefficient means of physical expression, and that he should have placed upon him a curse, born of physical abnormalities, is reprehensible. That he should be pointed out as a weak individual and his weak spots shown by which commercial advantage could be taken of him is brutal in the extreme and wholly unwarranted by the facts in the case. That it should be called character reading proves a lack of understanding of conditions under which men labor to be decently human. It may be seen that it is not character reading; that it is not concerned with character as it originally exists. However, there is something good in it. And the good is that men are gradually beginning to understand that they do not receive a physical birth free from prenatal and other influences.

Sound is the universal medium supplied by the Creator for man to make his act and his thought intelligible. In vocal motion it is a continuous stream upon which is to be exhibited the impression in mind. In its graduations it passes the physical to take on elements associated with the mental equivalent of the physical act. It therefore makes of Occult Science and its modern successors, the isms, cults, religions and ecclesiastical doctrines of belief, a most presumptuous attempt to read mystery and super-naturalism into the

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business of life and its living. The fact that man is afflicted with such beliefs and that he willingly accepts his affliction is all the more evidence that he has yet to find and to articulate his sensibilities upon voice as an **UNBROKEN ARTICULATING ROUTE** between the physical and mental departments of his organization.

Sound-forms have two specific purposes. These are:

1. Besides enjoyment of them, they exist that man might have a means of (vocal) communication on the physical plane.

2. Besides their use as a means of communication the physical plane, they are associated with the action vested in his mental equivalent. They exist, therefore, that he might prove the Reality of the unseen.

It is curious to note the way that man has come through the ages to this 20th century. For instance—since the time of primitive man and his use of vocal grunts of appreciation, and since the time that his descendants classified these vocal grunts of appreciation into what we term language forms, there has been considerable advance made in a use of them.

Man's measure of information and communication rested for a long time on his use of the classified grunts of vocal appreciation. Before there was

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any scientific attempt to classify them, they were derived almost entirely from the peculiarity of man's use of muscle and nerve. As tribe separated from tribe, and as man formed colonies, states and nations, these grunts of vocal appreciation took on whatever was necessary to the life of the tribe, colony, state or nation.

Then came symbols. And for a long time man was content with symbols.

After a long time came the printing press.

Then came the telegraph, next the telephone, then the wireless and now we have the wireless without the usual cumbersome stations.

It may thus be seen that man is gradually moving forward to possess the means of information and communication which was originally provided by the Creator that he might make his act and his thought intelligible.

When he is able to fully accomplish the purpose of a sound-form he will be in direct contact and association with the purpose of the air blanket which surrounds the earth; and there is every reason to believe that he will find himself practically unlimited—in his use of sound-forms as a medium for information and communication.

The problem of sound-forms is of the first magnitude. It is of such commanding proportions that the whole of civilization is at its mercy. Without a

correct use of sound-forms we are up against a very serious proposition. Properly placed, there is a stupendous promise in its action; a promise which means much to suffering humanity.

1. It is unlimited.

2. It will provide a forging of a civilization whose standards of efficiency will encompass a real lasting brotherhood of man the world over.

3. It will enable man to discover a true individual relation to the ceaseless activities of the universe, both of the physical and of the spiritual, which exist that man may live and have life more abundantly.

4. It will enable man to clear the present readings of human potentiality and the potentialities of Him, whom some of us term God, of all the impossible postulates fastened upon human and divine interests of impression, rights of expression and appreciation.

5. It will enable men to get directly in touch with elements with which he can find an open road leading to a scientific recognition and use of the very substance of the universe.

6. It will enable man to understand the workings of the earth. It will enable man to attain a mastery of its essential secrets (so called), including its working relation to the other planets of the solar systems of the universe.

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7. It will enable man to communicate with the inhabitants of the other planets of the solar system of which this earth is but an infinitesimal part.

8. It will enable man to attain a real vision of the Creator of the universe, a vision so far mightier than our older and present ideas that we shall wonder that we were ever so shortsighted in vision as to accept what has been stated reasonable. It will enable man to attain a thinking and working sense of the purpose of the Creator in man, upon the earth and in the universe.

When we accomplish a use of sound-forms and when we accomplish a mental equivalent of its physical aspect we shall then begin to live, for we shall see and realize the glory of the purpose of the earth and of the universe. We shall then realize its simplicity and its magnitude. We shall then, and then alone, sense and use those activities of the universe which do not ordinarily appear in the physical, and as these have been especially provided that man might make his act and his thoughts intelligible.

What would civilization not now give if its every individual unit were capable of using sound-forms with which to arouse a mental equivalent of physical action, and in which a right to translate an impression to mental and physical terms of expression is involved?

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Some pertinent facts concerning the composite sound-form of the earth are:

1. It is the one and only word, including an action by which its phases may be understood and used, released by the Creator that man might make his act and his thought intelligible.

2. It was originally intended as a supporting interest (as well as a sustaining and searching interest)—via vocal action, a right to use physical sound.

3. It contains selective elements wherewith vocal action is determined, set in motion and made profitable.

4. It embodies elements of the physical and spiritual activities of the universe, both of which exist that man may live and have life more abundantly.

5. It has been confused with pitch and intensity of purpose. But (as far as man's individual use of it is concerned) it has nothing directly to do with pitch and intensity of purpose.

6. It has been confused with temperament and mood. But (as far as man's individual use of it is concerned) it has nothing to do directly with temperament and mood.

7. Few men can definitely employ even its fragmentary forms—such as these are found on our

use of letter, syllable, word and sentence forms, to sustain a spiritual fact in vocal motion.

8. In our use of it we attempt to force it by a sort of accent and inflection which proceeds from the physical. But the sound-form, even in our fragmentary use of it, always beats us to it by deliberately clashing with our use of letter, syllable, word and sentence forms.

Practically everything of the universe yields to mental, or spiritual, and physical terms of expression. And that they take a definite form, seems certain. For instance:

There are sound forms that exactly fit the type and the harmonic essence of every possible physical and spiritual motive interest.

There are sound forms that exactly fit the type and the harmonic essence of our use of letter forms—which are the simplest of fragments of the great parent-stock from which they are derived.

There are sound forms that exactly fit the type and the harmonic essence of our use of syllable forms—which are a combination of letter forms.

There are sound forms that exactly fit the type and the harmonic essence of our use of word-forms—which are a combination of letter and syllable forms.

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There are sound forms that exactly fit the type and the harmonic essence of our use of sentence forms—which are a combination of letter, syllable and word forms.

There are sound forms that exactly fit the type and the harmonic essence of our own peculiar temperament, and upon which rests man's individual identity.

It would therefore appear that man, ages ago, ought to have been able to uncover, unravel and unfold his relation to the universe. And that we still are in a most sorry plight of articulation bespeaks volumes for the inaccurate reading of human potentiality as given us by the masters of men—in the ages past.

Man, in his use of these sound-forms, is dealing with an exact figuration of his act and his thought. His use of sound-forms, therefore, tells tales of his general articulating condition, both physical and mental. In his use of sound-forms he finds elements of articulation which reveal him just as he is and just as he does not want to be revealed. And—what a revelation! Truly the Creator has been just, for here is revealed the fact that He has granted no especial dispensation, no special privilege and no special device by which sins may be covered or forgiven. Here is revealed the fact that He has placed no crown of special design upon anyone's head as a mark of preference. There are no class privileges to be observed nor saints to be

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saluted in our use of sound-forms at our disposal. No man can hide behind an especially prepared fine diction or finely phrased and accentuated sentence-form; for his use of sound-forms distinctly shows the physical and mental condition of the man who uses them. And again—what a revelation! Who dare face it? The self-crowned saints of the so-called privileged class are shown to be just as sickly and harmonically incompetent as the individuals of the lowly common heard upon whom they, by self-appointed authority, would impose their right of obedience in both secular and religious law.

Sound forms tell tales of harmonic instability which those who use them would much rather not have revealed. They tell tales of physical, mental spiritual, intellectual and psychical suffering which make it all the more presumptuous for any leader of civilization and human branches of endeavor to name the Name of the Creator of the universe. They tell tales of fluidic and plasmic changes which take place in the physical department of the human organization. They tell tales of their effect upon spiritual vision. They offer, therefore, to the medical fraternity a splendid opportunity to become real expert diagnosticians, as they reveal the exact condition of the patient who seeks relief from physical and spiritual misery. They tell tales of muscular, and nervous disabilities and the effect of such conditions upon the intellect in the way of so-called

secret irritations which prevent its reasonable use. They distinctly show the weak muscular, nervous and intellectual links of the great chain which binds impression and expression to a continuous stream of sound, and its association with the letter, syllable, word and sentence forms used. They are, therefore, superior for purpose of diagnosis and are more dependable than any other method, as they show exactly the location of the disturbance.

They foreshadow a great underlying sound form of stupendous proportions. They also foreshadow a great underlying language of impulses; a language of impulse which we now use half-heartedly, although we actually depend upon it for our greatest effort in expression. It may be stated in passing that this language of impulse is quite synonymous in many ways with rhythmic influences with which in motion we uncover, unravel and unfold so much that is of inestimable benefit to civilization. None of us, even in this clever 20th century, may think we can successfully hide behind or within ourselves. Nature is not so crude as to permit it. If we travel on the broken bits of sound-forms, nature has them all tabulated. If we travel on the wings of rhythmic influence, nature has possession of the "arc" upon which we travel. Man may acquire a well defined vocabulary; he may acquire a fine accentuation of his vocabulary, but the sound-form used will automatically declare his position in spite of his clever attempt to hide from harmonic justice.

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If we listen very carefully—we will be able to detect the origin of the sound; the impulse which drove it to action and the dominating influences which control it. We may also readily determine just how far the one with whom we hold converse may be trusted; just how far he will go before making a disagreeable break, for his entire vision is thereupon inscribed and circumscribed. It is because he can only think and work thereupon that he is an open book to the one who has possession of the trade-marks of human disabilities at his command. Every confusion of impulse, every plunge of the physical and the spiritual may be readily detected. Man unconsciously responds to demands which are chiefly centered in the physical positions of voice. These tell tales of just where the individual under inspection is thinking and working, and it is not always a pleasant sensation which is revealed. They absolutely show the exact vibratory action and influence under which the individual is laboring to give expression to his physical and spiritual account of the great game of life and its living. To those who have the trade-marks of human disabilities at their command, they show man's present plight of articulation, and the responsibility for this plight should be placed where it belongs—upon Occult Science and its successors, the isms, cults, religions and ecclesiastical doctrines of belief.

Freedom has ever been a watch-word of civilization.

It is the freedom of physical and mental rights of articulation that attracts us to our fellows, and to the privileges of the game of life. Freedom is not alone vested in speaking our minds. It is not alone vested in the right of the public press to criticise religious officials, the secular officials of State and National government. Freedom is vested in—a perfect physical co-ordination and an action in harmony with spirit. Freedom is man enshrined between two great worlds of physical and spiritual material. The failure to definitely recognize such a state of articulation must be placed where it belongs—upon our educational institutions, both secular and religious.

TRADE MARKS.

The first trade-mark to be noted is physical unrest; a physical unrest which actually prohibits a legitimate use of either the physical or the spiritual articulating devices of the human organization. There is little doubt but that in this fact we are to find reasons why men are so terrifically tangled in vocal and other forms of expression. This unrest impells us to a confusion of impulses, as we inevitably work from muscular disabilities and nervous eccentricities, and it imposes itself upon the sensory apparatus in general which belongs to the mental, or spiritual.

The second trade-mark is the general lack of spiritual depth—which is, of course, a result of

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physical limitations. And, although the spiritual is the province in which man is to particularly play the great game of life, he is actually compelled to measure its worth according to the limitations of the physical. In the physical we may note a terrific undertow, particularly in its effect upon our use of physical sound, or voice. It hardens the native resiliency of the muscle and nerve and it restricts intellectual processes. It grinds into every spiritual conception we may have, spoiling its delicate fabrication. We sometimes think of it as a splendid illustration of physical virility and health. This is true, but if it in any way is imposed upon the spiritual it becomes a distinct menace, for it prohibits the afflicted individual from sensing proportion. In its proper place it is fine. Out of its proper place it is decidedly dangerous. It may be likened to the sound made by a purring animal whose physical content is figured therein. We know, however, the sudden and swift change; the uncanny element which creeps into the sound when the animal is disturbed. It seems to take on a deeply emboweled position which warns us of danger. This is equally true of the man, for he distinctly shows the origin and the depth of his vocal position in his use of his physical mechanics. He shows whether he has been used as a copy-book, a memo-pad upon which the educator, secular or religious, has scribbled; or whether he has been able of his own initiative to sense, reach, receive,

retain and release his impression in all its original purity and excellence of purpose.

The trade-mark which will, perhaps, give us the best evidence of physical disabilities of articulation—a result of the terrific undertow—is the manner in which the tip of the tongue is used. Usually it has been pushed back upon the mass of the tongue. It then loses its original sensitiveness and native resiliency. We have then a thickness of articulation the particular effect of which is to be noted in the variable hisses, hums and the consonants. Any individual who has difficulty in the articulation of the hisses, hums and the consonants is suffering physically and spiritually. We as a human race, will never overcome this disability until we learn to articulate all our sensibilities upon the one and only “straight and narrow path” which is—a perfect physical co-ordination and an action in harmony with spirit.

It is a most unfortunate incident of our present standards of health that we are compelled to note that the undertow before mentioned has been taken as evidence of an overtone—the oversoul. This has caused a most unfortunate measure of human potentiality as well as of the power of God. It merely proves the physical and the mental limitations of the individuals under inspection and with whom we hold converse, and is no evidence of oversoul. Difficulties in the articulation of the hisses, hums and the consonants may be instantly released

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if the tip of the tongue is relieved from pressure which has been put upon it by muscular and nervous tension.

The effect of the undertow is to be found in all walks of life. It shows its effect upon civilization with a vengeful spirit, as it actually deprives man of vision from which he gets real "glad tidings of great joy." Our ministerial friends of the pulpit (all denominations) are especially afflicted with this undertow which has been taken as evidence of the oversoul, and how they can expect to give a reasonable reading of the Word of God is beyond comprehension. It gives evidence that the Word of God is in dire need of a real man's voice in the pulpit, and it is certain that both man and God would be much benefited if this were accomplished. It is certain, too, that the multitudes would not have to listen to a Word of God upon which had been imposed personal opinion, personal idiosyncracies of man's use of sound-forms, letter, syllable, word and sentence forms. They would not have to listen to and feel a Word of God which was apparently released under physical discomfort and spiritual distress. Under the present plight of articulation in which man finds himself it is practically impossible to do otherwise than to mangle the Word of God. It is practically impossible to secure a vision of the Purpose of the Creator in man, upon the earth and in the universe in any other form than emotional states. The Irishman's wake, the Church litany, the Jewish lamentation and the southern negro's

ability to kick up his heels and "get religion" are synonymous from an emotional point of view. They differ only in degree, but the difference in degree does not remove them from emotional states. One is inclined to have considerable uneasiness concerning the Word of God. The usual ministerial voice surely indicates the confusion of the physical impulses of life and the influence of this confusion upon the mind of man. We can hardly expect therefore to get a true and just measure of the purpose of the Creator in man, upon the earth and in the universe at their hands.

The promiscuous use of accent and inflection is another trade-mark which shows where the individual stands and with what department of the human organization he is mostly involved. It is an unquestioned and scientific fact that a real spiritual vision needs no physical accentuation to give it life. Man's wealth, as contained in the game of life and its living, is of the spiritual. The spiritual is a fabrication whose quantity and quality is all sufficient. To preserve it in vocal motion and to properly visualize it without damage to its fabric is a task of exceedingly simple proportions as it is based upon—a perfect physical co-ordination and an action in harmony with spirit.

A short quick breath is an indication of diaphragmatic misery. It is an indication that the musculature of the body is involved and that the

muscles in sequence are unable to strictly mind the business of their particular purpose. An audible breath is an indication that the muscles of the throat are involved and that the victim will be unable therefore to catch fine distinctions which are so necessary to a successful conduct of the game of life and its living. Such conditions of the articulating devices of the human organization prevent the victim from using sound forms, letter, syllable, word and sentence forms true to their association with the great underlying sound form. They also prevent the victim from sensing and using the focal-point of co-ordination, which is so necessary to physical and spiritual alertness and astuteness. These conditions compel the victim to indulge in articlimaxes, destroying an original and purposeful sense of the impression and its vocal expression. An individual so afflicted is automatically sick—physically and spiritually.

Any one who fails to give every letter in the syllable and every syllable in the word and every word in the sentence full value, is not getting the full interest of this harmonic association and content. Any one who fails to clear the end of his letter, syllable or word is not getting full value for the energy spent in its articulation of them. They represent losses which seriously interfere with vision. Any one who runs his letter, syllable and word formations together, crowding one upon the other, is not rendering full service—vocally—to himself nor

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to those who have to listen to him. Under such circumstances the interference with vision is of untold proportions. These incidents of voice have a further interest in that they impell the same sort of action upon man's mental equivalent. And as soon as this is done, the action of the physical—being automatically responsive to the mental, takes on the same limitation. The reverse is just as true. In either case there is a smothering process going on which is hard to detect—as it is so subtle.

Any one who feels it necessary to overemploy gesticulation to help him put over his statement or thought is not at all sure of his statement or thought. Under such circumstances his sensibilities will inevitably be dominated by values vested in the purely physical. When we get up against such articulations we may know that the mental equivalent has had forced upon it an action which disturbs its original right, and is not therefore as trustworthy as it might be. Further, mental states, so forged or builded, forces the one so afflicted to circulate around values vested in the everyday environment only.

It may be here stated that spirituality is an inclusive right. Mental states are an exclusive incident to spirituality. That is to state spirituality is an unbound interest of the universe. And mental states are always bound to the limitations of the individual who senses his spiritual rights and who

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articulates the privileges vested therein according to his limitations. Spirituality is an open road to the immensity of the universe. Whatever sense of spiritual values the average man attains, under the circumstances above outlined, represents a limitation of perspective bounded to him by his modes of vocal expression. Further, under the circumstances outlined in this volume on Voice, Speech and Thinking, whatever sense of spiritual values man attains is mainly by accident and not by any conscious manipulation of the forces originally designed to release the content of the same. For the individuals so afflicted have so habituated their use of muscle, nerve and intellect to the physical positions necessary to a use of physical sound, or voice, that they are actually compelled to accept whatever it allows them to sense and to articulate. Man's physical machinery has failed its original purpose, which is service. And here we may note yet another trade-mark which is vitally associated with expression. It is the manner in which the physical body in general is brought into action. It should willingly respond to every demand placed upon it to visualize the intent and the content of its spiritual concomitant. If the undertow, before mentioned, appears first—it is a sure indication that the person afflicted is suffering from a lack of physical co-ordination. From such states of articulation will rise hesitancy, uncertainty, a failure to definitely select the necessary sound form and to release and to correlate its action with the letter,

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syllable, word and sentence form used. These conditions tell tales of a definite disappointment which does not usually take the form of a question such as we commonly recognize the term. They rather take the form of a confession (silent though it may be) of a failure somehow to realize the great underlying right of articulation which represents Voice between the physical and spiritual departments of man. If there is a reason for the ominous and uncanny aspect concerning the origin, function and uses to which sound, or voice, may be put, here is another evidence of it.

We have, however, been taught by our ecclesiastical institutions to forget it. The apparent difficulties of articulation would be so beautifully ironed out when we reached those shining shores (to which we are all bound) that we would never know we had been afflicted. Furthermore, we would all then be in condition to take our right position before the Creator. But it never was a true statement, although one could veritably wish it were true. How we were to overcome the habit of physically sensing spiritual rights has not been explained by the ecclesiastic—indeed he would be hard pressed (insulted as well if he were asked to explain. His statement is so palpably wrong and is of such an unjust reading of the purpose of the Creator upon the earth (as well as a menace to the aspiring hopes of the individuals of civilization) that it is a stigma upon this 20th century's intelligence if it is permitted to go unchal-

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lenged. It is a confession that the ecclesiastical teaching deliberately disregards the presence and function of the silent, powerful impellent whose fastenings to the activities of the universe it is man's especial privilege to unleash for his benefit, pleasure and profit. It is a confession, too, that the ecclesiastic is perfectly willing to disregard the fact that man stands before the Creator originally gifted with powers of comprehension which he gets in a mental equivalent of the physical manifestation of the purpose of the Creator in man and upon the earth, and with voice sufficient in dimensions to fully accomplish the game of life and its living. It yet is a confession that the ecclesiastic has overlooked the general fact that man could not comprehend the Word of God unless he was sensible of the powers vested in the human organization and which lead him to comprehend the power of God. He has also overlooked the fact that if he (the ecclesiastic) could sense the Word of God, so could the multitudes, as they are of the same material as the ecclesiastic.

Along the UNBROKEN ARTICULATING ROUTE before mentioned, every inscription of the Creator of the universe has been definitely placed. Along this route is God's speech to His creatures, and it represents the one and only method in which He spoke to His creatures. The right to criticise is based upon an unalterable fact of interests of impression, rights of expression and appreciation, as these are inscribed along the UNBROKEN AR-

TICULATING ROUTE between the physical and mental, or spiritual, departments of man. A further right to criticise is based upon the general fact that few men of the human race (including the ecclesiastic—in spite of his self-proclaimed hand-to-hand contact with God) can definitely pass the test of physical co-ordination and an action in harmony with spirit.

The trade-marks above mentioned indicate physical distress.

They tell tales of spiritual discomfiture.

And that we submit to them as a declaration of the power of God is sufficient in itself to prove that the whole of the human race is in a sorry plight of articulation.

There is one other human interest which we must not let pass in our observation of trade-marks wherewith man may legitimately uncover the condition of the individuals with whom we hold converse. In our public schools (as well as the parochial and private schools) there is really so little attention given to the articulation of sound-forms and the manner in which the letter, syllable, word and sentence forms used are associated with them, that it is practically impossible to prevent an oncoming "hooligan" language and its influence upon mental states. When we think of the responsibility of school instruction and its influence upon the coming generations, we cannot help wondering to what standards of vocal efficiency we are doomed by this

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indifference. If there are any especially chosen of God, they are the children, for they actually represent the full measure of the term in all its purity and excellence. To let the children proceed to assimilate the elementaries of life from which they are to proceed to a complete recognition of the value of the game of life and its living in such a manner is entirely out of order and is entirely uncalled for. I state without reservation of mind whatsoever that if the children were shown a proper use and placement of voice—on that focal-point which I have designated as resonance—their powers of assimilation would automatically increase. They would automatically reach a 100 per cent efficiency of impression and expression. Further, in the course of two generations we would have a civilization whose standards of efficiency, concerning impression and expression, has never before been equaled.

However, we dare think in this clever 20th century that we have a civilization—the best ever. We think we are exceedingly clever when we refer to sound forms as inarticulates and to our use of letter, syllable, word and sentence forms as articulates. As a matter of fact our use of the letter, syllable, word and sentence forms show a distressing condition under which we labor. They definitely prove that we cannot hope ever to gather a true and wholesome thinking and working sense of the great game of life which we are privileged to play.

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Of such is voice—minus tonality, or at best, voice with a much tangled expression of tonality. None of us, except the singer and the ecclesiastic, may be overly proud of it. The singer and the ecclesiastic have no excuse whatsoever for their pride in voice—minus tonality, except that of a total ignorance of it as an UNBROKEN ARTICULATING ROUTE between the physical and mental departments of man. But this is no excuse at all. It merely adds its evidence to the glaring fact that the majority of the human race are in a sorry plight of articulation, and are therefore thoroughly unresponsive to any reasonable reading of powers, both in man and in God.

For this 20th century—what is the answer to be?

SPEECH.

Voice, primarily, is physical sound—minus tonality.

Speech is Voice—plus tonality.

Thinking automatically becomes a simple act when we associate these elements of expression and have them under command.

Voice, in its simple dimensions, is—all physical sound.

Voice, in its larger dimensions, is—all tonality.

Voice, in its simple dimensions, is—of terms of physical expression.

Voice, in its larger dimensions, is—of terms of spiritual expression.

Voice, as physical sound, is—a prophet in the wilderness. It contains intent and content.

Voice, representing tonality, is—the fulfillment of the prophecy. It is the releaser of intent and content.

Voice—is a forerunner.

Speech—is the mighty deliverer, in action.

Contrary to the usual definition of speech, it is a determinant of thinking—the translation of an

impression to mental and physical terms of expression.

The distinctions that exist between voice and speech are to be further found in the following positions of voice: positions which materially differ (at least in their influence upon expression) from its purely physical aspect. These are:

1. The physical sound of voice, such as loud voice, medium voice and soft voice and their variations, degrees of intensity and other manifestations of the purpose to which sound may be put.

2. The whispering element of voice—which is in a class by itself.

3. The formulating period of voice—just behind the whispering element of voice and just before the last and most important element of all, namely:

4. The element of voice which we for ages have recognized as the “still small voice.”

The first mentioned element of voice belongs almost entirely to the physical act of producing sound—from which we get voice and its variations. It is a primitive act, however, as it belongs almost wholly to the physical. It is the cause of much music, especially of the singing voice, which is nothing more nor less than a series of graduated sounds. The same may be said of much of our use of sound forms in speech.

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The second element of voice appears as the last physical accentuation of the act of producing sound, or voice.

The third element of voice, the formulating period—is that which is directly answerable to both the physical and the spiritual articulating devices.

The fourth element of voice, the “still small voice” is that which is the final result of both the physical and spiritual sensibilities to sound.

The first is an element with which we originally sensed our articulating rights in and of a use of physical sound.

The second, being in a class by itself, is an element of voice the position and action of which we have never given the attention it really deserves. Had we examined it more minutely we would have uncovered some very pertinent facts concerning our use of the articulating devices of the human organization. We would have uncovered the fact that we were the victims of an unhealthy muscular and nervous tension. However, it really represents a sort of finality to the physical act of producing sound, or voice.

The third, the formulating period is (in our present plight of articulation) the most important, as with the positions definitely wrought into action, we may discover and uncover an original placement which gives a right to pass from one position to another position (it enables us to definitely recognize its attachment) in perfect safety and

without damage to either position. It is a much neglected element of voice—although it can hardly be called voice. Yet, being a sort of modeling position (modeling in the sense of its being a formulating period where the physical takes on a position necessary to release fully the intent of the spiritual) it is a lead to the spiritual in due and regular form. It is so deeply associated with elements of human character—intuition for instance—that it occupies a strategic focal-point (so to speak), influencing elements which are associated with the scheme of expression in general. In the sense above outlined it is a sort of feeler; a sort of sensitive searching for just the physical formation necessary to release the essence of the impression in mind. We will, when we more strictly examine its action and the business of its purpose, discover why we as individuals of the human race are so amazingly adrift in the broad expanse of rights of articulation attached to the great game of life and its living. We will find that we have lost a normal sensitiveness to formulating rights which have been expressly devised to release the subtle substance of the mental, or spiritual. Without it in due and regular form it is next to impossible to gather a full and true working sense of the mental equivalent of the physical act. We will discover, too, why we have letter, syllable, word and sentence formations of physical sound which are so distressingly at variance with our use of sound-

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forms. We will discover why these so unmercifully clash and why they so unmercifully interfere with a normal resiliency of action, both physical and mental. It is further a sort of connecting link, subtle in adaptability, which would enable us to seek and find an original association between the physical and mental articulating devices of man.

The fourth element of voice, the much coveted and the most beloved, the "still small voice," is far removed within our internal selves. It is the wonder-element of voice, the wonder-voice to which the great thinkers, dreamers and other artisans of the privileges vested in the game of life and its living have all paid homage. The beauty of it; the fascination it holds, the wonderful vision it provides, the all inclusive horizon of its potential attachment and depth is man's right to be named "Made in His Image." But it will not be until we are able to definitely uncover, unravel and unfold its mighty and far-reaching attachment that we can safely use its action and sense its province to the full purpose of its original rights. It represents the far end of man's UNBROKEN ARTICULATING ROUTE between the purely physical and the purely spiritual departments of the human organization.

It is a most extraordinary provision and articulating privilege. It is amazing that we, as members of the human race and heirs to this splendid scheme of rights or articulation, have not yet found and associated each position with the purpose of impression and expression; an association that would

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divulge the purpose of the Creator in man, upon the earth and in the universe. But some of these days, in the near future, let us hope the whole scheme will be understood and rightly associated, put in order and placed under the command of every individual. Then the secret of life will out. Man will realize the potential resources of the game which he is privileged to play. Those who demand a scientific physical manifestation of the game of life will be satisfied that life is not wholly vested in the physical, and that it does not end with physical death. We will, too, be actually forced to take notice whether our use of voice is physically attached, also whether it is sufficiently detached to permit us to fully sense and to command vital distinctions which exist that man may live. We shall then be forewarned and forearmed, as we shall then know the full extent of individual, national and international trustworthiness and truthfulness.

It is the stranger-voice, the mysterious voice, that bothered primitive man and which has bothered his descendents ever since. The positions of voice mentioned above is the very action that would have given those who sought the Lost Word command of its apparent purpose. It is the stranger-voice that gave primitive man the idea that the Great Spirit was speaking to him. It is the element of expression which Occult Science sought and with which its devotees hoped to find a means to "travel in foreign countries"—meaning an ability to sepa-

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rate the mental from the physical in order to function in the spiritual realms of the universe.

Reaching the action and the province of the "still small voice" has been relegated to medieval settings, such as occult mysteries, the isms, cults, religions and ecclesiastical doctrines of belief with which the field of human endeavor is so amazingly cluttered. Some time in the future the physical scientist may be able to provide us with a vibratorial thermometer for testing the positions of voice, including the "still small voice" and the mechanism of the physical and mental articulating devices of man. In the meantime, however, here we are in this otherwise clever 20th century totally adrift. We have no command of our original sensitive apparatus with which we may definitely get in touch with the privileges of articulating physical sound and its mental duplicate, via voice, and more especially this wonderful, far removed, most sensitive of all human rights of articulation—the "still small voice."

Speech is a problem over which we may well pause. Practically all our standards of civilization have been falsely based and falsely formulated and interpreted, because we lack in vital distinctions which exist between voice and speech. Because of this lack of distinctions the majority of men actually do not know the origin, function and purpose of voice. They have only an artificial manipulation of it and of the resources to which it is attached.

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It has been thought that speech was the result of the physical use of sound; that it was a reflection, possibly a reaction—a sort of echo which responded to the physical act of producing sound. And that it had, therefore, no further purpose or depth. Such an attitude of mind would totally ignore the presence and function of the silent, powerful impellent, an activity of the universe which constantly stalks our every endeavor. It unfortunately is only too true that man has forced his physical act of producing sound, or voice, upon his mental or spiritual sensibilities. And so, that which was originally intended and designed as a serviceable unit of mighty potential force has been formulated, regulated and even modeled upon its more gross associate—the physical. It was in such an act that man set in motion processes of articulation which have caused him stupendous misery and loss. If he has no dependable sense of harmonic interests and values, he will here find the reason for it.

For proof of the statement that man has forced the physical act of producing sound, or voice, upon his more sensitive associate, the mental or spiritual, and that his measure of the game of life is physiological rather than spiritual and psychical, let any man who is interested in a scientific use of physical sound, or voice, and who would find why he has difficulty in gathering distinctions necessary to play the game of life, read a verse or two out loud. Then let him read the same verse or two mentally. He

will find that he has actually forced upon his mental reading an exact duplicate of his physical reading. All the hesitation, all the variable difficulties which he usually finds in his physical act of producing sound, or voice, have been forced upon his mental or spiritual sensibility. What this actually means to vision is left to the imagination of the reader. While it is claimed to be quite normal, it is not at all normal. It proves the statement correct. The very fact that the vocal articulation of the mental is a movable interest separate and apart from the physical is, of itself, sufficient evidence of quite another set of articulating devices; and that they represent a more exquisite focal-point. It is one of the tragedies of civilization that our educational institutions, both secular and religious, have entirely misunderstood both the principles and the effects of the distinctions noted. It shows and it proves a lack of thinking and working depth and comprehension of the great game man is privileged to play, as well as of the great focal-point which has been especially provided that man might make his act and his thought intelligible.

Without the distinctions that exist between voice and speech we may appeal in prayer to the saints of heaven and those who dwell in its opposite; but we will never reap any other vision than that which is attached to the derivations of voice—as used. We may pay good hard-earned money to our parish priest and our parish minister for the forgiveness of our sins; but we will never, never

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overcome a limitation of vision which we automatically derive from our present use of the one or more mentioned positions of voice if we do not carefully exercise the distinctions which exist between voice and speech. We may employ all the finely textured and artificially conceived phrases of language forms; we may employ letter, syllable, word and sentence forms to the limit; we may have at our command the finest of diction and other elements of an artificial presentation of that which we have in mind, but even these will get us nowhere (as far as spiritual sensibilities are directly concerned) if we do not have the distinctions as noted above at our command. For man has yet to realize that the best he has represents nothing more nor less than fragments of a great underlying form of expression which, could he ever find its original elementary value would enable him to find an absolute freedom in an exercise of the privileges vested in the great game of life. But man is the victim of his own cleverness. He is now paying the price which all must pay for not having at his command the distinctions necessary to make his act and his thought intelligible.

As he is not acquainted with these distinctions he cannot select the type of sound-form best suited to carry on his intention vocally. He actually has to depend upon physical force to put "pep" and "meaning" into his use of voice. He actually does not know where he gets tenderness, sympathy, con-

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fidence and a thousand and one other elements which we designate as human, as he has little with which these may be safely, sanely and soundly released. He has had resource to technical means of expression. But upon strict examination these are found to so violate a fundamental principle of impression and expression—a perfect physical co-ordination and an action in harmony with spirit—that they are stupid in construction and in application. If the layman would discover why man is in such a plight of articulation and why his instruction concerning voice violates the fundamental principle of impression and expression, all he needs to do is to examine a textbook on pronunciation for speakers and singers. There he will find a most extraordinary offering. As direct evidence I offer the following examples of vocal efficiency. They are taken from one of the most famous textbooks; one that is known through the English speaking world as representing the best exposition of pronunciation for speakers and singers. It asks the student-world to articulate:

Vocation—pronounced as if spelled vokai'shen.

Question—pronounced as if spelled kwest'yen.

Innocent—pronounced as if spelled in'oasent.

Likewise—pronounced as if spelled lei'kweiz.

Assuring—pronounced as if spelled asheu'rr'ing.

There is no attempt to deny that the author of the above actually sensed distinctions and that he

was struggling to give them utterance. For it is certain that he would not have so deliberately suggested and taught such an incomprehensible spelling and pronunciation of the words quoted if he had not. They give evidence, however, as having been sensed as physical disabilities rather than as containing a distinction between physical and spiritual sensibilities. They distinctly show an attempt to technically circumvent these physical disabilities. But it is deception—not at all meant, however, for the author should be given credit for his endeavor to reach the distinctions which he so evidently sensed. Someone has woefully mangled harmonic possibilities. For by what strange twist of technic could a healthy-minded person consent to such a manipulation of the articulating devices, both mental and physical. The above quoted are examples of “proper pronunciation” for speakers and singers which no student could accomplish without getting word-bound, muscle-bound, nervously constricted and intellectually restricted. It would seem certain, too, that such a process of teaching pronunciation is devoid of harmonic insight and experience. It would also seem revealed as a deliberately formed intellectual attempt to avoid a vocal distress which apparently lies deeper than mere surface conditions. Unfortunately the majority of the human race are so steeped in such a process of pronunciation that they are accustomed to measuring everything they see, feel and otherwise sense in that formation. They have so habituated their use of

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muscle, nerve and intellect to such processes that they immediately grab at it, believing it perfectly correct and justifiable. But it clashes with the eye—that is the eye sees one thing while the mechanism struggles to do another. Because the finer sensibilities are not sufficiently aroused they yield to the physical and the mind automatically follows the action of the physical. Under such circumstances, vision must inevitably fail of its original purpose.

Such a teaching of pronunciation is a confession that man is unable to hold in vocal motion an impression. It is a confession that the vocal culturist has been unable to avoid what may be termed a “disappearing act” of articulation and its influence upon mental states. This means that man has to continually fight his mechanism. It means, of course, that he is not permitting the physical mechanism to mind the business of its purpose, which is—to adapt its action to whatever is in mind, taking form according to its color-scheme, and supporting it in vocal motion. However, if the student would put his articulation of sound-forms, letter, syllable, word and sentence forms upon that focal-point which has been designated as Resonance, there would be no difficulty. The physical would automatically take its position and would willingly mind the business of its purpose. Every phase, even to the minutest fragment, of the color-scheme of the impression in mind would automatically be cared

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for. There would be no loss. The whole act would become vocal conviction and vocal honesty.

It has been stated (and it is generally believed) that all voice or speech sound "are produced by imitation." But this is not at all true for, scientifically speaking, the so-called imitation is a struggle of the infant, child and adult to at least intuitively attend to the formulating period which, properly focused and in action, would release the impression in mind. But this has been defeated by the physical measure of human potentiality which has been forced upon the human race. The physical difficulties of vocal rights of articulation have been tabulated as vowels, vowel glides, consonants, whispered consonants, flated consonants, consonental diphthongs, buzzes, lateral buzzes, trilled buzzes, mutes, shut mutes, hisses, central hisses, lip-trilled hisses, hums, shut hums, glides, implodents, murmurs, croaks, bleats, wheezes, jerks, cheks, glottids, clear glottids, triphthongs, vanishes, flaps, clicks, snorts, shut snorts—and there is no doubt that these have been increased in the last decade. But all these mean is that each physical position of the articulation of sound produced has been physically located. To teach it, however, as the acme of vocal perfection is brutal, as it only exhibits a difficulty of articulation which lies in a confusion of the mental with the physical, a condition which does not permit either the mental or the physical to mind the business of their purpose. Any one submitting to the above is certain to bind himself to an incompetent use of his rights

of articulation. The mechanism of the physical is so delicately adjusted to the impression in mind that it will take on whatever color-scheme is necessary to release the impression. The elements which give sound, or voice, value—are beyond the physical. They are elements which only the mental may uncover, unravel and unfold. Voice is not alone a determinant of modes of physical expression. It is a determinant of impression—its reception, retention (holding in vocal motion) and its release.

THE STILL SMALL VOICE.

The only reason this phase of voice may be called the “still, small voice” is because it has never been properly opened to man’s use. It cannot yield its purpose as long as it is physically restricted. It, however, represents the far end of the **UNBROKEN ARTICULATING ROUTE** between the physical and spiritual departments of man. It is elusive and obscure because man has never reached its action and purpose in due form. As it is, in many ways, a selector as well as a censor of fine modes of expression, it is, perhaps, the most intangible of human rights of articulation. But its purpose and its function is not a determinant of fancy, mood or mystery, nor is it the result of an echo—a memory which is kept alive by organic repetition. It represents a definite field of action which is directly associated with spirit. It is alone answerable to the purpose of the silent, powerful

impellent. It has, however, been brutally dislodged from its original lofty estate—as it has been modeled upon an impulse which proceeds from and which is exercised by physical terms of expression.

But, of itself, what a truly wonderful instrument of expression it is!

What a magnificent element of articulating comfort it may become!

What a splendid source of information, clear in harmonic texture, structure and flexibility it may become! It leads us with vast vision to fields of impression and expression far from the noisy bombastic physical, and in some instances is far superior to the spiritual field in which it apparently works. It would seem far superior to both the physical and the spiritual, as it would appear attached to heights far beyond the investiture of these. With it in action we have every right to assume that we have been truly “Made In His Image;” that this statement really means something after all.

We fall back upon its action and its province to avoid a physical interference, and sometimes we call upon it to help us to avoid an intellectual and spiritual interference as well. We lay hold of its action to help us to analyze our difficulties as we think and as we work in the great garden of the universe. We depend upon its action and its province to help us to solve our dreams and our visions, and we depend upon it to help us to find an explanation

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for them. Then some of us stupidly term its action and its province obscure and quite impossible for a healthy-minded intelligent human being. We turn to our vaunted hunch which we hope to glorify as an inspiration by putting it into the place of our "still small voice." Yet its very nature proclaims its action and its province—as the one "Holy of Holies" existing. It is this in spite of our stating that its action and its province are too obscure for an intelligent human being to give them undivided attention. However, we find it, in our physical moments of relaxation and after we have retired at night, chattering to us and sometimes for us—as we have no direct working knowledge of its function and the uses to which this may be put. It is, usually, totally oblivious to our physical fatigue. It apparently takes no account of our tired bodies and goes merrily on reviewing the incidents of the day past, offering us a solution which we, under the ordinary everyday environment and its pressure, cannot catch because we have no immediate command or control of its sensibility and function. We would give our last bit if we could remember what was said to us by our "still small voice" in these periods of its activity, but it has floated off to the silent realms somewhere—who knows? On the morning following it creeps from its hiding place again to remind us of its existence and we again treat it as if it were a stranger-voice, mysterious and incomprehensible in its action, its setting and in its function. It gives its evidence,

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however, that in such an act as above outlined, it is entirely separate and apart from the physical. It gives its evidence, too, that man was originally designed as an independent individual unit (at least in a spiritual, or mental, sense) capable of articulating upon an increase of harmonic advantages, and as each appear in sequence and order.

Yet—there are few who know the full comfort of its function.

There are few yet who know definitely its immortal attachment.

There are indeed few who recognize in its action and in its province elements with which the great game of life may be played—and played upon a plane far removed from the physical. There are few who actually know or who have any inkling that its action actually represents the far end of an original UNBROKEN ARTICULATING ROUTE between the physical and spiritual, and we may solve the so-called enigmas of the game of life and its living by its means. It most assuredly is true that if we could ever free its function from the present dominating influence of the physical, we would be in direct touch with and in command of immortal impression and expression. Had the majority of the human race a full thinking and working knowledge of its function and attachment, the present world crisis, with all its horrors, would not have been possible. Because of our lack of knowledge concerning its function we will find the reasons for

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the so-called wickedness of the human race. For it is undoubted that if the physical domination with which we are compelled to exercise its function were taken away, we would find life in all its clear vision wonderfully outlined and ready for action. We would find life so differently poised and exposed that we would consider it absolutely necessary to put into it the very best we had. We would find the reasons for the so-called wickedness of the human race in a deep-seated desire to get somewhere and, in not having possession of a focal-point sufficient in dimensions to accomplish the desire, man yields to what seems to promise an immediate response—be it what it may. Man has, too, a deep-seated sense of dissatisfaction over the apparent loss of an indefinable something; and as he has few to whom he may go for guidance and upon whom he may depend for instruction, he goes dissatisfied through life. But, in spite of his act and thought, there yet remains the “still small voice,” his stranger-voice which he does not understand and to which he cannot therefore legitimately appeal in times of physical and mental distress. Give him a normally right working relation to its function and he will adjust himself (automatically sometimes) to the advantages he is to find in playing the great game of life and its living. The right to sense enormous advantages is imbedded in the function of the “still small voice.” It is so intimately associated to the activities of the universe which do not ordinarily appear in the

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physical, that no man would willingly go back upon rights vested in the "still small voice."

It would appear undoubted, too, that prayer was originally intended as an appeal to the function of the "still small voice"—forcing, as it were, the attention of the individuals engaged in prayer to the function and the province of the "still small voice." It would at least arouse the attention of the multitudes to an act which apparently was quite beside any other use of voice. At any rate, this would seem to be the actual result of prayer if it were ever given its just and due consideration as an act worthy intelligent men, women and children. It would appear, too, that the act of prayer had been seized and interned and made to do service to carry on the most nefarious business in all the world—institutional control of the multitudes, not, however, for the good of the multitudes but for the good of the institution. Instead of its being forged into a real business proposition wherewith man may acquaint himself with spiritual interests, it has been turned into a most gruesome act. And aided and abetted by the ecclesiastic, man has been taught to emulate the Ostrich who, to protect himself from some fancied danger, deliberately thrusts his head into the sands. But there is this difference between man and the Ostrich. The Ostrich has rich plumage to wig-wag his message to the skies for protection. Man has no such rich plumage. He has only his head which he has thrust into the sands—

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per instruction. If intelligent men and women can honestly hope to secure a clear vision of the purpose of the Creator upon the earth and apply it to their spiritual wants with their heads buried in the sands, the human race is certainly lost to any sense of decency concerning the attitude necessary to prayer—and with which they may definitely hope to open to their use the function of the “still small voice.” It took ages for Nature to produce an individual who could STAND UPRIGHT facing the Creator as if he were “Made In His Image.” It has taken the ecclesiastic but a short time (in comparison) to reduce man to the position of the animal, before mentioned.

The function of the “still small voice” is to release spiritual values and spiritual interest. When it is rightly focused and rightly articulated it yields inestimable results, as man is the heir to the activities of the universe which exist that he may have life more abundantly. Yet all sorts of technical tricks have been used to unfold its function and make clear its province. In man’s effort to uncover, unravel and unfold its function he has met with very serious obstacles, chief of which has been the ever present and self-appointed guardian of human morals—the ecclesiastic. He, true to his purpose and type, has assiduously taught that the “still small voice” was the voice of our individual and particular guardian Angel. And—“hands off, please.” God and his ministering Angels were not to be mocked. We common mortals of baked

clay, we unregenerate individuals, born in sin and wickedness, had no right to even think we could question, much less interpret, the mission and the work of God and His ministering Angels. Further, it was an unmitigated insult to God and His Angels for us to try to solve the so-called mystery of the "still small voice." Besides, this middle place somewhere in our heads which buzzed to us continually its message was sacred by virtue of God's willingness to visit us on errands of mercy and good will with which, if we behaved ourselves, we might become worthy good folk of civilization—and of the church. Can it be possible that the ecclesiastic did not want those committed to his spiritual care to definitely know the function of the "still small voice?" Can it be possible that even he was so stupid as not to recognize its value to the individuals of the human race and to civilization? Is it possible that he and the institution which he represents did not want the multitudes to definitely exercise the only available element with which the far end of man's UNBROKEN ARTICULATING ROUTE between the physical and spiritual departments of man might be uncovered, unraveled and unfolded for man's benefit, pleasure and profit. Was he fearful that his reading of the potentialities of human kind and of the power of God would be broadened; made more healthy, both physically and spiritually? Was he really fearful of a possible disruption of his coveted goal—the control of man, if the multitudes were ever to get onto their original

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rights of articulation especially enveloped in this most wonderful of all phases of voice, the "still small voice?" If so, he has done enough damage to the individuals of the human race and to civilization. His control must be replaced by newer standards of health—physical, mental, spiritual, intellectual and psychical. He and his institutions must no longer be permitted to strangle the only evidence that man is intimately associated to the purpose of the Creator upon the earth. And fortunately this is taking place, for the multitudes are even now beginning to realize that they, too, each individual unit, have been "Made In His Image," and that they must play the game of life in the light of that realization. They are at last awakening to the fact that they, too, have been born to possess the land in which has been vested the mighty confluence of Nature's interests of impression and expression; and that these events of Nature are and as far as man is concerned may be revealed in voice—as an **UNBROKEN ARTICULATING ROUTE** between the physical and mental departments of man. That is in arousing the mental equivalent of the physical act man has at his command an action superior in every way to the physical manifestation of the game of life and its living. Of course the ecclesiastic was talking for himself and the institution which he represented. He was promulgating the theory that he alone, as a representative of his institution, had a right to state what was and what was not the right attitude of mind concerning the

function of the "still small voice"—more particularly the attitude of prayer. But it was ever thus. Man has ever had to fight for the most interesting and the most vital of his rights of articulation. Institutionalism has ever taken advantage of the helplessness of the multitudes—and it can only take advantage because of the general lack of knowledge concerning Nature's original investiture for man's benefit, pleasure and profit. Man has ever had his most vital articulating asset stifled, smothered and later prepared for the drying process which would in due time slow him up, make him physically and mentally stale and wholly unable to sense and to use the function of the "still small voice."

Pitiable—of course!

Wicked—worse than that, for it may be characterized as the crime of crimes. It explains, too—at least in part—why the majority of the human race are simple-minded folk in texture and not forceful dynamic articulators of the activities of the universe, which exist that man may live and have life more abundantly.

An individual possessed with a clear and ringing "still small voice," which he moves upon his own initiative (regardless of its physical imprisonment), is on the road to a glorious sensibility, to which all else is as nothing in comparison. He is on the road to a liberty of initiative which is of inestimable value and comfort to him. He has approached and has entered the one and only "Holy of Holies" extant; the one and only evidence of heavenly estates; the

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one and only resident palace of the "real presence" with which noble deeds, excellent in eminence, are felt and set in motion. It is ever new, ever virile and ever free from traditional influences. It in every way foretells an increase of originality of impression and expression. It seldom reverts to mere copy. It ever looks forward hopefully and trustingly, serving as the most advanced listening post on the great frontier; the great front trench of life and its living.

When the time comes for the great parting of the ways—the dissolution of the physical instrument in which he first found his right to its function, he is not at all fearful of what is taking place. To him it represents "traveling in foreign countries" in the sense that it is now free from the purely physical, for he has it so strongly forged that he eagerly watches the ticking of time with which the life of the physical is measured, knowing full well that the goal is just ahead. He is not at all apprehensive of the result, for he has been sufficiently forewarned and fore armed—having had experiences of sufficient dimensions therein and thereto. And so he welcomes the coming change of his environment because he knows that he is to emerge at the other end (the far end), to be no more bothered with the limitations of the physical with which he had so long to contend.

The evolutionary effort of Nature to produce a perfectly balanced individual capable of sensing

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and of articulating the privileges of life offer interesting data to which we may well pay attention. For instance, the apparent ability of some of the animal kingdom to communicate with each other telepathically, so to speak, has occupied the attention of the scientist. It has been so well established that they can communicate with each other without the use of sound it needs no corroboration. It has been called telepathy and the faculty, if it can be so termed, seems to belong to the great chain of events which Nature gradually released to the creatures of the earth, and which by virtue of its attachment to the purpose of the Creator on the earth, ought to find its consummation in the human organization. But for some unknown reason when the human organization is reached, the right of telepathic power is lost—except to the very few. And it only survives in what we term intuition.

That it still exists is unquestioned. That it is apparently lost is due to the fact that we have not rightly opened our mental states, its action as a separate articulating right from the physical, the place where the “still small voice” persists. We will not recover this power until we forge our mental states and our sensibilities upon the one and only straight and narrow path—a perfect physical co-ordination and an action in harmony with spirit. We will not recover this power until we forge our vision upon the one and only focal-point designed and released by the Creator for that purpose.

What an absurd plight of articulation to be in!

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We have been provided with means for information and communication far beyond our present conception of the purpose of the great game of life and its living. We have had the means provided to search the great spaces of the earth and the universe, with a direct promise of legitimate results. Because we have confused the mental with the physical we are unable to exercise the original rights released by the Creator to man that he might make his act and his thought intelligible. We are unable to bring the finer forces of the universe under our command because we lack a physical co-ordination and an action in harmony with spirit. Absurd, is it not!

There is sufficient evidence, too, that the "still, small voice" was originally intended as visual evidence of continuity of life after physical death. And that it was ever to be on guard in and out of sleep; that man was to find in it a well established right to function on what is termed the spiritual plane. When we are able to free its function from its present physical interference and domination, and use it according to its original purpose, we will solve the so-called enigmas of life. We will be able to penetrate the depths of the universe to such an extent that we shall know what is taking place, even to hearing the voices of the so-called dead. Indeed, we now have mechanical instruments which will so amplify a sound-form that when a fly walks across the resonator the sound produced is loud enough to cause distress to the ear. There is no

doubt but that in time we shall devise an instrument of sufficient sensitiveness to penetrate what are now silent spaces of the universe, giving direct information of what is taking place. We had much better, however, arouse the function of the "still, small voice." For in it we have an instrumentation released by the Creator. We do not therefore have to depend upon any mechanical instrument for information and communication with the great spaces of the universe. When we are able to do so we shall then be in position to sense, hear and bring within human limitations all the activities of the universe. We shall then be in position to command those activities of the universe which do not ordinarily appear in the physical. And there will be less chance for error and confusion.

It is well known that the ancient Hiererophants, Sages, Prophets and what not—especially those who claimed to get messages from the other world during sleep and in a use of "stunts of Alchemy" did so by virtue of an enforced let up of muscular tension, nervous constriction and intellectual restriction, all of which seriously interferes with clear vision. To claim, however, that these men were in direct communication with God is, to my mind, absurd. Further, if God would and only could communicate with His creatures in a violation of physical rights of expression, there is something radically wrong. And we had better seek a more wholesome process of communication and information. We had better seek a more wholesome way to

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unfold human power and the reading of the power of God.

Of course this process of stifling the physical is only removed by a degree from some of our modern isms, and cults which claim spirit to be real and the physical unreal; that material is an illusion and all things exist only in spirit. There is no question but that chasing spirit is a fascinating phase of the great game of life. But it is apparent that if the Creator did release a focal-point upon which all men can agree is—a perfect physical co-ordination and an action in harmony with spirit, we have hardly the right to violate it. If we do violate its function we can expect to be led to physical and spiritual frenzy. And as the physician puts it—it is a nerve racking phase of the game of life, sufficient to drive men crazy.

A full and complete answer to the problems of the game of life will only be attained when we are able to release the function of the “still small voice” to its original purpose. As it not only represents a right of articulation vested in what is termed telepathic powers, but it will, undoubtedly, bring to the surface the function and purpose of what has been termed intuition. As intuition is a mighty power, buried as it is, what will it be when it is brought to the surface, cleared of the fog in which it is now obscured!

For downright gullibility this 20th century has nothing on our primitive fathers concerning the function of the “still small voice.” The majority

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of the human race are confronted with a thoroughly mystifying stranger-voice which they do not understand and which they cannot legitimately handle and use. They still go through life haunted with an incomprehensible fear of the mysterious, the altogether impossible and with a subtle sense of the obscure in which this greatest focal-point is supposedly clothed. They still worship at the ancestral shrine of mystery, super-naturalism, and God alone knows what else. They still are awed at a Name pronounced by men who cannot definitely hold an impression in vocal motion because they have not at their command fundamental physical and mental health standards sufficient and necessary to its articulation. They still have a haunting fear which overpowers their sensory apparatus in general; and because of it they cannot exercise a measure of human endeavor worthy men who have been "Made In His Image."

The man who is possessed with a clear-ringing "still small voice" is able to pass on, not to the dark mysterious midnight, but to the glorious sunlight of eternal youth. He has solved the great enigma (so-called) of life and its living.

Of such is the "still small voice" and its function.

Its consummation—as the far end of man's original UNBROKEN ARTICULATING ROUTE—is:

Man—glorified in the activities of the universe.
The activities of the universe—glorified in MAN.

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And so, Man—in the finality of physical life, returns to his ancestral home, the haven from whence he came, in full possession of all his rights of articulation and with which he is able to proceed to yet greater heights, greater visions and on out to an infinity of which we, who yet live in the physical and mental, have no measure.

THINKING.

Voice, primarily, is physical sound—minus tonality.

Speech is Voice—plus tonality.

Thinking automatically becomes a simple act when we associate the physical act with spirit, and have the forces of each at our command.

Thinking is simple.

It is another instance of the Creator's care in providing the essentials with which man is to play the great game of life and its living, and that he may find interests which he can use to establish, protect and preserve his identity as a unit of the earth and of the universe.

Man has the physical machinery with which to perform the act, a machinery so delicately adjusted to its purpose that it will take on the minutest fragment of the impression in mind.

He has the mental equivalent with which to associate himself with those activities of the universe which do not ordinarily appear in the physical.

The ability to translate an impression into mental and physical terms of expression is all that thinking means.

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All that is required to correctly perform the act is—a perfect physical co-ordination and an action in harmony with spirit.

This holds good in all branches of human endeavor—whether in digging a sewer or in writing a thesis on reason.

We may call to our aid any phase of life and its living; we may call to our aid logic, philosophy, science; in fact everything that man has accomplished, but this one fact holds good—man gets his supply, his material, from impressions, and to make them serviceable; to bring them within reach, he must translate them into mental and physical terms of expression.

Thinking is largely automatic.

That is, man automatically receives material with which to perform the act. He automatically receives and responds to an impulse, the creative base of which is an impression. But because he automatically receives and responds to an impulse it by no means indicates that he is to forever remain under the dominion of the automatic precision of what is termed natural law. Indeed when he begins to exercise a right found in his volitional powers, he gets a better, more wholesome sense, interpretation and articulation of his impressions.

He has, however, so involved his physical mechanism with spirit that it is now exceedingly difficult for him to definitely determine and place an impression in mental and physical action with-

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out damage to its original purity and excellence of purpose. There are two factors which stand between man and simplicity in the act. These are:

1. Man has no dependable sense of physical values. What he thinks he possesses will not withstand the acid test of physical co-ordination.

2. Man has no dependable sense of spiritual values. Without a physical co-ordination it is impossible to get a true vision and use of the activities of the spiritual realms of the universe.

The whole of the act of correct thinking is based therefore upon one postulate—a perfect physical co-ordination and an action in harmony with spirit. This gives two essentials necessary to the act, namely:

1. A sense of security which man derives from an ability of the physical to strictly mind the business of its purpose, and that is to adapt its action with spirit—supporting it in physical motion.

2. A sense of freedom which man derives from the same and which enables him to get spontaneous action from the physical and the spiritual, permitting him to devote his entire attention to finding and employing those activities of the universe which have been especially reserved for such an action, and upon which is to rest his identity as a unit of the earth and of the universe.

Although there is every evidence that man was originally intended to receive a birth free from pre-

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natal and other influences, a right which would enable him to sense the security of physical co-ordination, he does not receive it.

Although there is every evidence that he was intended to receive a mental, or spiritual, birth free from prenatal and other influences, a right which is associated with his initiative as a unit of the earth and of the universe, a right which would permit him to seek and to employ those activities of the universe which do not ordinarily appear in the physical, he does not receive it.

He is, rather, the victim of the ages past. Every habit established by the ages, physical, mental, spiritual, intellectual and even the thought concerning the psychical (or soul) element of human nature, has been deeply ingrained into the very substance of his being. When he begins an effort of self-determination he is confronted with these habits and they mightily influence him. As they come from the deep recesses of his being and have attached to them a distinct flavor of familiarity, he readily yields his (original) sovereign rights to them. As he is not aware that he has such rights he is most unfortunate in his sense and measure of the great game he is privileged to play.

It is generally believed that man employs the content of his mind in the act of thinking. This is only partly true, for mind is made up of experiences gathered from contact with the universe and which have been mentally and physically translated to do service for mankind. He is therefore up

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against the type of mental food-stuff that has been imposed upon him, in which his interest in slight. He is up against the activities of the universe in their original purity and excellence which warn him (unconsciously—as far as he is concerned) of the fact that he violates his original right to play the game of life and its living. He gets this warning in the constant clashing of his modes of vocal utterance with the intention of his impression. He is therefore up against the habits of human mind based upon a translation of an impression that has been mechanically “set” and which makes up the greater part of man’s mental activities. He thus automatically denies himself a right of harmonic increase which would further illumine his so-called thought.

It might be of interest for me to state what I believe are the actual forces of man with which he is to find himself able to sense and to translate an impression in such a manner that it shall become potential power in him.

First the physical—a gift from the Creator. A gift that has back of its building the confidence of the Creator that it will, at least, automatically mind the business of its purpose—which is, to release the next in sequence, spirit. I do not believe the physical organization of man would have been released unless the Creator had had faith in it. To therefore define it—as do some of our modern isms, cults

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and religions—as an illusion is—to my mind—most unfortunate. How anyone can and dare deny the existence of the very instrument that gave man the right to sense—much more, to use—spirit, is beyond comprehension. Of course, in the exercise of spirit, man is actually attending to the purpose of the great game of life and its living, and it is a delightful phase of life. But that it should have led some to declare that “God Is Spirit” proves (to my mind) that there is something radically wrong in the exercise of spirit. For my own part I dislike to think of confining the Creator (or God, as He is sometimes called) to spirit. It might possibly be so. But in comparison with the immensity of the universe and according to modern scientific research and revelation of the workings of the earth and of the universe, it seems to me that to confine God to spirit is penurious of harmonic interests and insight.

Second, the mental equivalent of the physical act, in which is vested an action that tops the physical manifestation of the Creator’s purpose on the earth and in the universe. In it man is to find an action which definitely relates him to those activities of the universe which do not ordinarily appear in the physical. In it he is to find an action which proves that he is more than “a memory which was, is, and is to come.” For he has at his command the very essence of the substance of the universe with which he may determine from whence he came, what he is, and at the same time

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practically determine his so-called destiny. In the action vested in his mental equivalent he has command of resources that prove he is more than a dream, an echo of the physical act, more than a shimmering fancy, a flash which stays with him for a second or two after the physical act to fade away unless kept alive by organic repetition.

In this action man is to find what is usually termed mind. He is to find that mind is a great reservoir, a place where impressions, after being translated, may be put for future reference and use. Mind is, therefore, the holding concern of the game of life. It gets direct action by virtue of the "still small voice," a phase of voice which in its relation to those activities of the universe which do not ordinarily appear in the physical, corresponds to the purpose of voice on the physical plane. This, of course, means that every man has sufficient evidence at his command—at least he has that possibility—that he lives separate and apart from the physical.

The mind of man has, in my opinion, an original capacity limited only by what is in the universe. The action with which mind is created always preceeds man, surrounds him and leads him on to greater achievement. I cannot, therefore, believe in what is commonly termed "divine mind," for this is an admission that the one willing to accept such a translation of the purpose of mind is penurious of actual harmonic interests and action. It is an admission that he is unable to fol-

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low and make use of the law of harmonic increase; that law which was especially released that man might more and more make his act and his thought intelligible. And to accomplish the purpose of the Creator in man, upon the earth and in the universe.

That "mind over matter" should be used to cure disease is quite beside the actual facts in the case. After all, the one using "mind over matter" is only struggling with physical conditions which are abnormal, else he would not have to dislodge his intellectual powers from their position in the scheme of impression and expression to force the physical action to mind the business of its purpose.

The determinant of the stamina of mind is therefore of the condition of the physical articulating devices. Its quality and its quantity are likewise a determinant of the physical articulating devices.

While it is true that one may sustain himself against invasion from physical disabilities for some length of time by an exercise of will power, it is foreign to the purpose of the physical act and its mental equivalent. And, where persisted in, can only lead to a confusion of impulses which seriously affect the whole scheme of impression and expression.

In connection with this phase of the thought concerning mind, it is pertinent to observe that we have been taught that contemplation, meditation, cogitation, star-gazing, introspection (sometimes), day-dreaming, placing ourselves "in tune

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with the infinite," entering the silence, and a host of other so-called attitudes, including the act of prayer, was thinking. But all that such states accomplish is to help man to seek that line of demarcation which exists between the two great worlds in which he is privileged to play the great game of life and its living.

Thinking is positive. The above-mentioned are in large part negative. They merely help man to seek that feeling of physical comfort which enables him to strictly attend to the business of impression and expression.

When we are able to command action upon this line of demarcation we will find that both the physical and the action vested in the mental equivalent are ready to spring to action upon the slightest demand. And it is an experience which alone enables us to attain truth, or the reality of the unseen. If we have to employ mind to cure disease, it proves two things, namely—first, we have not a physical birth free from prenatal and other influences; and second, we have not a spiritual birth free from prenatal and other influences.

Owing to what has been deeply ingrained into the very substance of our beings, we, as a human race, are so sophisticated that we cannot sense the obvious. We are sophisticated because we have been smothered. Because we have been smothered we are compelled to fall back upon what we term logical reasoning concerning our impressions

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and the purpose of them. That is, we depend upon what impressions we have, laying one against another to determine, if we can, what the next in sequence ought to be. As we do not analyze the manner in which our impressions have been registered and made part of our being, we are under a constant reservation. We, while under this reservation, cannot and we do not get to the purpose of our impressions.

The composite of mental states is the determinant of spirituality. The determinant of the quality of spirituality is the manner in which the mental equivalent of the physical act is aroused and set in motion. I do not, therefore, give spirituality the mystical setting it has received from Occult Science and its 20th century successors, the isms, cults, religions and ecclesiastical doctrines of belief. I do not believe it is an especial dispensation from the Creator released to man through the self-appointed authorities of the religions with which man has been afflicted. I believe, on the contrary, that it is a condition of physical and mental terms of expression that has to be fought for. And that the determinant of its stamina, fruitfulness and usefulness is an interest entirely found in a correct use of rights of impression and expression.

As I believe that in the "still small voice" man has a means of information and communication

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with the so-called spiritual realms of the universe, I do not question the existence of a spiritual world, separate and apart from the physical.

As there is every evidence that man, in his use of voice as an UNBROKEN ARTICULATING ROUTE between the physical and mental (or spiritual) departments of his organization, has failed to realize its purpose, I can see no reason why he should accept the laborious and cumbersome methods employed by Occult Science and its modern successors, the isms, cults, religions and ecclesiastical doctrines of belief, to induce heavenly estates which, after all, merely mean a struggle to become decently human—that and nothing more.

I believe that while the spiritual department of the universe is very near to man, it is very far removed from what we have been taught concerning its place in the scheme of life and its living. I believe, therefore, that we have every right to protest against continuing a thought concerning such a vital interest to the human race, a thought which I believe has been wrongly postulated. Particularly as it is concerned with an original right to sense, interpret, translate and articulate those activities of the universe which do not ordinarily appear in the physical. And which apparently have been released that man might establish, protect and preserve his identity as a unit of the earth and of the universe.

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Third, the intellectual—which I believe is man's first try-out (so to speak) to determine whether he will be a responsible unit of the earth and of the universe in using those activities of the universe which represent power behind his physical act. Further, it is associated with his volitional powers, which in action remove him from the dominion of the automatic precision of natural law. So far, and according to the evidence found in the present plight of articulation of the human race, he has not proven himself eligible to use this power; for he has practically turned every sense of power he possesses against his fellows, and not for the benefit, pleasure and profit of the human race. This is to be particularly noted in the numberless volumes that have been written concerning the use of man's volitional powers. In practically every volume there is a chapter devoted to explaining "How to induce Personality," "How to impose my will upon others," "How to get what you want," "How to increase your income from \$2.00 per day to \$200.00 per day," and always at the expense of the other fellows.

The intellectual, of course, is a determinant of the mental states of man. It is further reinforced by the composite of mental states, a composite of mental states which has been designated as evidence of spirituality, sometimes as evidence of the soul element of human nature.

Fourth, the psychical (or soul) element of human nature—which I believe is released through mental

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states and a right use of intellectual resources. I further believe that it is attached to the great heights of the universe, heights which are far removed from the influence of either the physical or the mental states of man—although (as far as man is concerned) it is a determinant of them.

I cannot, therefore, agree with or give place to what we term psychology, for, as a matter of fact, the so-called psychologists are, in my opinion, only dealing with diseased physical, mental, spiritual and intellectual states. Their findings, while very good and while they have done much for man, are the result of the crudest types of human vivisection; for no study of the soul element of human nature can possibly be accurate under the present condition of human mind and the release of the action of the mental equivalent. I do not believe the findings of the psychologists are half as accurate as the findings of the student of phrenology and physiognomy. The study of phrenology and physiognomy at least definitely proves the physical conditions under which the majority of the human race labor in attending to the game of life and its living. It offers, in my opinion, an object lesson of man's primitive states, and that he has yet to definitely relate himself to the privileges vested in his mental equivalent. It definitely proves that man does not receive a physical birth free from prenatal and other influences; and necessarily he is denied a spiritual birth from prenatal and other influences.

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Practically all of the act of thinking, a right vested in the translation of an impression, has been and still is done on the accepted language forms. But who can declare that any one of the language forms which man has used is correctly associated with the purpose of even the simplest of sound-forms? Who is there that can and will declare that the physical articulation of the letter, syllable, word and sentence forms used do not clash with the sound-forms used? And that it does not of necessity tangle the physical processes of articulation with the spirit behind the impulse? Who is there that dare state that such an articulation of sound-forms and its association with the letter, syllable, word and sentence forms does not have a serious influence upon the action vested in the mental equivalent? Who is there that dare deny that such conditions have not resulted in state, national and racial tendencies—even racial antipathies?

We have had in the past, and we still have, countless millions of human beings who have been forced to release the GENIUS OF NATURE which has been so wonderfully transferred to the human organization to become the GENIUS OF MAN, upon racial and national tendencies and influences to the exclusion of those forces of the universe which were especially released to man that he might make his act and his thought intelligible.

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We have had in the past, and we still have, countless millions of human beings who have been forced to struggle with 'set' conditions of the physical and metal articulating devices which are contrary to the processes released by the Creator that man might make his act and his thought intelligible. As man could not therefore definitely relate himself to those activities of the universe which were especially released that he might find and exercise interests designed to protect and to preserve his identity as a unit of the earth and of the universe, he has traveled the length of his physical life in a dream state. He could hardly do otherwise therefore than to consider himself as a mysterious being—with apparently no explanation for the reason of his existence. He could hardly do otherwise than to view his whole life from a physical perspective with its consequent materialistic tendencies.

But think, if you dare, of the great number of men and women who have been sent to that great country we call heaven totally unprepared to take advantage of its resources! They have gone to heaven with a physical perspective of its resources!

There is no question but that man was designed to be 100 per cent efficient. It is safe, however, to state that at least 95 per cent are deficient in a use of the forces which would enable man to make his act and his thought intelligible. The influence of such conditions upon civilization is enormous. And it most certainly

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proves true where there is no vision, man sickens and dies.

The mistake of the past was to measure human rights to the great game of life and its living upon an impression which had been mentally and physically "set." "This, of course, automatically denied to the past civilizations a right of harmonic increase—that phase of life and its living which makes it worth while. But this mistake is now centered upon this 20th century, forcing its citizens to face the greatest crisis in all human history. It forces every one of us to face the fact that man has been dealing with effect and not with cause; that he has been using palliates to ease troubled bodies and minds, and that these palliates have been given publicity as gospel truth, rather than evidence of a definite search to find man's relation to the universe.

To my mind the fact of the matter is the human race, ages ago, was sent on a tangent—the effect and influence of which we contend against in this otherwise clever 20th century. We will, without doubt, recover from its influence. But it is certain we will have the greatest battle of all times to do so.

I think the problem will be settled only when every unit of civilization is put in touch with the forces imbedded in the physical and which find their outlet in the mental equivalent of the physical act. I think that the "still small voice"—that phase of voice which connects man with

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those activities of the universe which do not ordinarily appear in the physical, is the logical explanation of our rightful attitude to the purpose of the game of life and its living.

IMPRESSIONS

The most important factor concerning the great game of life and its living, particularly as it is related to the act of thinking, is to have material with which to perform the act.

There is no question that man derives his material from impressions.

There is no question that impressions proceed from those activities of the universe which do not ordinarily appear in the physical.

There is no question that these activities of the universe have been especially reserved for action which man was to find in his mental equivalent, and that in his use of them he was to find material to build mental states sufficient in stamina to protect and to preserve his identity as a unit of the earth and of the universe.

There is no question but that when man accomplishes a use of these activities he is on the threshold of other opportunities, opportunities which do not come under the direct influence of the earth but which seem attached to the great universe.

Life is conveyed to man by and through impressions.

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I cannot therefore agree with the orthodox thought concerning man's immortality.

I cannot agree with the orthodox thought that man was not to know his purpose on the earth.

To my way of thinking there is every evidence that the Creator (by some called God) did want His creatures to know the purpose of the great game of life and its living. I cannot therefore agree with the orthodox thought that man is helplessly within the grip of the automatic precision of natural law; an attitude of mind which apparently does not take into consideration man's volitional powers and rights.

Registrations of impression, being the focal-point of information and communication, I take issue with the thought concerning faith and belief. These attitudes of mind can only exist as a factor in the great game of life and its living by virtue of an association with the law of harmonic increase—the great law of the universe which constantly releases to man new forms of impression and expression. To place faith and belief in the scheme of life as do our religious friends is an admission that they (our religious friends) are entirely without a means to legitimately sense, interpret and articulate an impression, and therefore cannot get to the law of harmonic increase which would give reasons for faith and belief.

In impressions man is surrounded with activities which willingly and gladly dance attendance upon

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his every legitimate need. They apprise him of advantages to be had and they apprise him of dangers which exist. As man is the finality of an impression necessary to build the earth, and as the purpose of an impression is conveyed to him through an action which he finds in his mental equivalent, impressions are not conveyed to him through his physical act. I cannot therefore agree that man receives an impression physically. In fact, his physical body is an instrument which only has life sufficient to keep it going until he can command his internal resources. If he is limited of vision it is, in all probability, due to the fact that his physical mechanism, its right of co-ordination, has been interfered with.

The activities of the universe which do not ordinarily appear in the physical are, to my mind, the only protectorate established by the Creator that man might make his act and his thought intelligible. Fortunately they are of such potential depth and attachment that no man or institution has been able to control them as an especial privilege. Yet in spite of the fact that they exist and that there are no especial rights attached to their use by which some may proclaim and establish authority over the multitudes, there are men and institutions who state that man was left helpless and without a means of salvation or a place or condition to which he might appeal to find the solvents necessary to his so-called salvation.

It is pertinent to observe in passing, that Occult Science and its 20th century successors, the isms,

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cults, religions and ecclesiastical doctrines of belief, promise salvation to all men who believe. It is pertinent to observe that men are born, they live and they die. Civilizations suffer because the great majority of the human race are not prepared to face the dawn of what is termed a spiritual life. They have only faith, and belief—which are attached to the law of harmonic increase that proves its existence in the constant reception of impressions. But as man has arrived at his present state of mind and civilization by virtue of his impressions each giving an increase of action, is not the above mentioned contrary to the purpose of the great game of life and its living as released by the Creator to His creatures whom He “Made In His Image?”

The fact of the matter is, man has no definite working knowledge of the purpose of sound-forms. He cannot and he does not therefore get a true and wholesome mental equivalent upon which so much depends concerning the manner in which he plays the great game of life and its living, consequently his “still small voice”—that phase of voice which associates him with the power behind him is uncertain, hazy in action, and altogether irresponsible to this most vital focal-point—registrations of impression. He has, therefore, little with which he may definitely associate himself with these activities of the universe. He goes through life smothered and practically insensible of the purpose of an impression. It is to be expected, therefore, that this orig-

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inal right of man's should receive some very curious twists. For instance:

In some modes of thought (if indeed it is not general) an impression is only recognized as an inspiration. But this attitude of mind to it is an admission that man has yet to consciously recognize and employ the forces imbedded in an impulse. It means that he is yet hazy and uncertain of mind concerning the most vital focal-point established by the Creator, and with which he is to play the great game of life and its living, or he would never have been satisfied to let it rest upon what he terms an inspiration.

In the business world an impression is only recognized as a hunch. But this merely proves how impoverished the average business man is in dealing with his impressions, or he would never have satisfied himself and his business affairs with the uncertainties of a hunch. It is one of the reasons why he is dependent upon an impression which has been mentally and physically "set" and which he terms a thought. It proves that he is not entirely satisfied with his thought or he would not turn, now and then, to his hunch. It also proves how impoverished man is concerning the law of harmonic increase, a law which would give him insight and foresight. Had he command of his impressions and could he translate them into terms of mental and physical expression in due form, he would not have to depend upon what he terms precedent, an act or

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attitude of mind which has done so much damage to human progress, and which actually prevents (harmonic) extension and intention concerning his original right to play the great game of life and its living safely, sanely and soundly. But does it not prove that God is in dire need of a different sort of publicity than that He has been getting.

In philosophical circles, an impression is recognized as proceeding from instinct, sometimes in the form of what is termed intuition. But this is an admission that, although the philosopher recognizes something different in the great game of life and its living, he has yet to come within hailing distance of the purpose of registrations of impression. It is, to my mind, an admission that the philosopher has yet to discern that instinct proceeds from an ability of the physical department of man to strictly mind the business of its purpose, and that man's failure to scientifically make use of his impressions is a silent protest against violation of its original right to readily and willingly adapt its action to express the intention of an impression. It is an admission, too, that intuition proceeds from interests designed to protect and to preserve man's identity as a unit of the earth and of the universe.

In literature, an impression is only available and recognized according to the manner in which it is clothed in letter, syllable, word and sentence forms. And as all language forms are based upon muscular

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and nervous habits with their consequent influence upon the mental equivalent, the impression suffers in its mental and physical setting.

In music, an impression gets its best medium of expression. For in music man has only to contend with a minimum of physical interference in releasing the impulse in which is imbedded an impression. He deals with the sound-form direct and therefore comes more directly in contact with the essence of his impression.

In Occult Science, an impression was generally recognized as an apparition proceeding from some soulless elemental of the earth and of the universe.

In the 20th century successors of Occult Science, the isms, cults, religions and ecclesiastical doctrines of belief, an impression is relegated to the mysterious, the meta-physical, the super-natural, and in general is only recognized as being released to man by virtue of an action which he understands as an ability to work along the lines of least resistance.

Man's salvation rests upon his ability to make use of impressions. The quality, the depth, of his salvation is a determinant of the manner in which he mentally and physically translates his impressions.

For purposes of information and communication, impressions are superior to that lovely philoso-

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phical dream "Hitch your wagon to a star"—a beautiful dream in which it has always been difficult to find the right kind of wagon, and still more difficult the right kind of star.

The opportunity which registrations of impression present is a mighty interest to man. In fact, they are the Creator's means of human information and communication concerning the great game of life and its living which man is privileged to play. If he can therefore find the process whereby he can rightly associate his action to them he will remove himself from the automatic precision of what is termed natural law under which they are articulated.

It is astounding that out of the amazing and numberless impressions that a man receives during his life, only a few are sufficiently brought to the surface to be of value and interest to him. This fact alone forces our educational institutions, both secular and religious, to admit that they are thrashing around a great corner-stone of life and its living—a corner-stone which represents the most vital focal-point of the great game of life which man is privileged to play—without a competent means to sense, interpret, translate and articulate it. It forces them to admit that they have been busy seeking and forging a super-structure upon an original foundation, and in doing so have actually obscured the real business of the great game of life and its living, as

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well as having obscured the purpose of the Creator in man, upon the earth and in the universe.

In our earliest childhood days, indeed from infancy on, we depend upon our impressions. We, of course, hear and we use the word-forms in which the action necessary for the time being is clothed, and we respond accordingly. But it is the impression which sticks. It is the impression that sinks deeply within our beings, and that is the real determinant of our act. Just as soon as we begin to depend upon the spoken and the written word we begin smothering processes which stifle our sensibilities, unless we are fortunate enough to have at our command a perfect physical co-ordination and an action in harmony with spirit.

The purpose of impressions cover every necessary explanation concerning the manner in which man is to play the great game of life and its living. They prove that the GENIUS OF NATURE has been transferred to the human organization to become the GENIUS OF MAN. What answer therefore can our educational institutions give us for their failure to definitely put man in association with this most vital focal-point which was released for purposes of information and communication concerning the great game of life and its living which man is privileged to play?

When we are able to get to our impressions and can definitely sense, interpret, translate and articulate them without damage to their original purity

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and excellence of purpose we shall come upon mighty interests associated with the game we are privileged to play. We shall then look with horror upon the past, and be happy in the fact that we live in an age in which this original right was recognized and released to the human race as an individual right to find and exercise interests to protect and to preserve man's identity as a unit of the earth and of the universe. We will be happy that we lived in an age which permitted its every unit to take advantage of this most vital focal-point, a focal-point which so evidently was released by the Creator that man might find information and communication—both of which are necessary to make his act and his thought intelligible. When we are able to legitimately sense, interpret, translate and articulate our impressions in their original purity and excellence of purpose we will move forward to postulate our act and our thought upon the line of demarcation which exists between the two great worlds in which we play the great game of life and its living.

We will find, in our use of impressions and the possibilities attached to them, the most amazing and even bewildering harmonic conditions imaginable. Short-circuits (in comparison to the old physical mode of expression) of the most enticing types everywhere abound. We will have at our command the fabled seven-league-boots, for we will be able to accomplish the purpose of an impression without the usual physical hindrances. And as we will then

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be in an unlimited field, it will tax our ability to keep pace. The finest of discriminations, the most subtle of harmonic suggestions and the most alluring fancies are within reach of the daring soul who will and does break with the conventional attitude of mind concerning man's original rights of impression and expression. We will find in our use of impression an explanation for vision concerning architecture, painting, literature, music, and indeed all branches of human endeavor. We will find in our use of impressions that, by virtue of the act vested in man's mental equivalent, we have actually come upon the HAVEN (heaven) which Occult Science sought. If we rightly open its action we will find that we are already possessed with a HAVEN, or heaven, superior in every way to the usual conception of it as given by Occult Science and its 20th century successors, the isms, cults, religions and ecclesiastical doctrines of belief. We will find that we have already been endowed with possibilities of articulation sufficient to prove the immortality of man. In fact, the moment we move under a right use of the impulse in which is imbedded an impression we already are in action upon the spiritual plane. We will also have sufficient at our command to make us wonder that any man or institution could ever have dared to place the "closed shop idea" upon its intention and the action which was designed and released to man that he might establish his identity as a unit of the earth and of the universe.

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If we dare to go a bit further in our analysis and use of impressions we will find that we have plunged right into the very work-shop of the universe, the work-shop in which the substance of the great game of life and its living is forged and released for man's benefit, pleasure and profit. We will find that there have been no legislative prohibitives placed upon its intention and its content. Indeed, because it has been especially prepared for man, he is more than thrice welcome. The only limit that has been placed upon it is—the limit of the universe itself. And this is big enough for any man. The harmonic scintillations therein encountered veritably seethe with an almost incredible utterance. Modelling material of wonderful resiliency is to be found in the uses to which its intention and content may be put.

As registrations of impression belong to the law of harmonic increase, man's interest in them grows at the rate of compound interest. It is therefore fatal to the great game of life and its living to mentally and physically "set" (as has been done in the past) an impression. But this is exactly what man has done—in the business world, in social and religious interests.

The business man, in his business astuteness—or lack of it—has taken the work of the dreamer—the artisan of the abstract—and has built a nice wall of concrete around what the artisan of the abstract found and released. He does not perceive

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that he has walled himself in, and that he is constantly calling upon the artisan of the abstract to release him from his self-imposed predicament. But he is not entirely unaware that he has failed in taking advantage of his own original rights of impression and expression. He yet has fancies of mind which he would give anything to unfasten them from the anchorage to which they are stuck. He is (semi-consciously) aware that there are solvents within reach if he could get to them in due form. He is aware that he has missed the real beauty of the great game of life and its living. But as the solvents which he cannot (somehow) command and exercise are not available to his business interests and astuteness, he terms the artisan of the abstract as one who is not responsive to the practical things of the day and age in which he lives. He forgets that what he terms the practical was once the ideal, the work of the dreamer of the ages past—he who was classified as impractical in his day and age.

But the beauty of an impression is—it is so familiar. It is so real. It is of that phase of life and its living which enables man to say: "Why, I knew that before." It does not proceed from the mysterious. It has nothing in common with the super-natural, the meta-physical, nor does it belong to a strange country filled with long-haired anemics. It is not made up of dream-stuff, although, commonly speaking, it is man's dreams realized.

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It is not made up of an echo, born of a physical act, which has to be kept alive by organic repetition—such as is used in the school room and in business colleges to induce memory. Its essence was already born to man in what is termed the “high lights,” and it explains that fact of human action “in appreciation as the germ of creation.” It exists that man might find and exercise interests which have been established to protect and to preserve his identity as a unit of the earth and of the universe.

As an activity of the universe released by the Creator for man’s benefit, pleasure and profit, it is practically a notification from the Creator to man to go ahead and build his Kingdom of Individuality without fear or favor. It is practically a notification from the Creator that a nation, or a group of peoples, whose every individual unit was capable of exercising the intention and content of registrations of impression would be a nation, or group of peoples whose standards of human efficiency would be fit for the gods. Such a people would exemplify:

The Purpose of the Creator glorified in Man.

Man glorified in the Purpose of the Creator.

The older civilizations judged, and condemned, a man by—what he said.

The “Spirit of America” is an endeavor to find out—what he means.

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It is therefore a practical and philosophical endeavor to realize that "Action speaks louder than words." This attitude of governmental policy to the individual—the greatest blessing in all human history—is an admission that action is more intimately associated with the means provided by the Creator that man might make his act and his thought intelligible.

As far as man is immediately concerned, the greatest interest of the game of life and its living is—spiritual economics. But as his command of his physical act and its mental equivalent is not at all commensurate with the purpose for which they were created, he lacks in a definite realization of spiritual economics.

I believe, therefore, that no nation of civilization will hold for any great length of time unless its every individual unit is put into touch with and can command registrations of impression. I am perfectly willing to add to this that under the present scheme of civilization, its standards of human efficiency, the great majority are quite devoid of any clear realization of the value of life and its living. And that what we term civilization is out of harmony with the actual purpose of the Creator in man, upon the earth and in the universe.

SPIRIT.

Man is dual in his makeup.

He is dual in his makeup because, besides his physical act, he has an action vested in his mental equivalent.

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While the action vested in his mental equivalent is simultaneous with the physical act, it lasts for a second or two after.

There is a well-defined reason for it.

It apparently is part of the purpose of the Creator to release interests to man which he may use to protect and to preserve his identity as a unit of the earth and of the universe.

That it exists may be proven by the following:

Let anyone take a quick look at an object. Then let him close his eyes and try to remember what he saw. In some it is so strong that they can give almost in detail what they saw. In others there is a feeling of utter helplessness; they are unable to give the slightest intimation of what they saw. They need not, however, be alarmed at their failure to do so, for this action was purposefully created, and it will answer any effort to arouse it.

The scientists tell us that man receives vibrations upon the eye at the rate of 15 million million vibrations per second. Can anyone assume that this is merely a blind force at work without a definite purpose back of it? Can anyone assume that it is merely the result of an oversupply released by the Creator to make sure that His creatures whom he "Made In His Image" would be able to sense and interpret the purpose of the gift and the privileges of life?

Man has always had spiritual tendencies.

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He did not get his information concerning spiritual tendencies from Occult Science, nor from the many isms, cults, religious and ecclesiastical doctrines of belief. He has spiritual tendencies because of three specific conditions concerning the great game of life and its living. These are:

1. The activities of the universe in composite form—representing the completeness of the universe; access to which has been given man in an action vested in the mental equivalent of his physical act.

There is little doubt that the constant registrations of impressions upon a man during his life might easily have led him (especially his primitive forefathers) to believe that he was surrounded with great spirits who struggled to communicate with man. There is little doubt, too, that this constant registration of impressions would easily lead the more susceptible to believe they were surrounded with what Occult Science called apparitions—practically resolving itself into what Occult Science called a visitation from the soulless elementals of the earth and of the universe. It would at least have this effect and influence upon the more sensitive; those who thought they believed in the super-natural, the meta-physical and similar states of mind.

Mas has access to these activities of the universe through the action vested in his mental equivalent, via the “still small voice.”

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In releasing these activities to man through the "still small voice" we have sufficient proof that the Creator DID WANT MAN TO KNOW His purpose in man, upon the earth and in the universe. I cannot, therefore, agree with the orthodox attitude that man should stay content in the place that God has placed him in civilization. Such an attitude is in direct opposition to the law of harmonic increase. It is in direct opposition to the opportunities presented in the composite activities of the universe. I do not believe that God had anything directly to do with man's conception of life, nor with man's attempt to forge a civilization worthy the purpose of the Creator in man, upon the earth and in the universe. In fact, there is sufficient evidence that had He any say in the matter He would have made a better job of it than has man; that He would at least have produced a civilization in which every unit was capable of exercising the 100 per cent efficiency that had been released to the human organization.

Man, in my estimation, is only limited by what is in the universe.

Naturally enough the determinant of his results is the condition of the instrument with which he produces his results. If life does represent a great opportunity, it would seem an imperative that man should have the instrument with which he is to play the game of life in order.

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2. The countless millions of impressions which a man gets during his life—the majority of which he has been unable to consciously bring to the surface to become potential power in him.

Here we have a very curious human situation.

Think of it! We have been endowed with a holding concern capable of receiving, interpreting and of articulating the purpose of the Creator in man, upon the earth and in the universe. Yet the majority of our impressions are obscure because they have not been definitely brought to the surface to become potential power in man.

Occult Science took the position that in these unreleased impressions man had evidence of the presence of disembodied souls.

The spiritualist and the scientist who works in what he terms spiritism take the same position.

Modern scientific research in what is termed the subconscious states of man proves quite different. It has been discovered that we may sound the depths of what is termed the subconscious states of man and without the aid of hypnotic sleep or drugs to stifle the action of the physical. Although the scientists are as yet unwilling to appraise the discoveries he has made, he believes he has found a way to recover strange treasures—which he cannot as yet account for.

We will, in my opinion, prove the fallacy of information from and communication with the dis-

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embodied souls of those who reside in the spiritual realms of the universe. We will yet prove that man is merely taking up those impressions which are obscure because they have not been legitimately received, translated and released. That is all.

These unreleased impressions—millions of them—persist in man because he has not his voice in order. They persist because he has not a command of voice sufficient in texture to sense, interpret, release and articulate them. They persist in man because he only vocally approximates them, and they leap to the surface at the most unexpected moments because of this vocal approximation.

Man works almost entirely unconscious of what is taking place and of what he is doing. For instance, the manner in which he uses the action of his physical body and its working relation to its mental equivalent is an object lesson of great significance. Watch the man, the average man, any man. While he is busy with a problem he is communing with himself—struggling to formulate his impression to mental and physical terms of expression. He is usually unconscious of the fact that he struggles with a physical mechanism that is not scientifically related to the action vested in his mental equivalent. He is therefore compelled to live and act upon a plane so far removed from his physical self that if you startle him he will jump

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as if frightened by some apparition. He is so far out of touch with what he is doing physically that he only obeys its action automatically. And while he laughs at the humorists' ancient joke, "Why does the chicken cross the street?" he performs the same act with less interest, perhaps, than does the chicken. Yet he will inform you that he is a living example of human efficiency; that he at least represents the average. And he will, if given the opportunity, prove it by showing his college diploma, which proves that he is 100 per cent efficient. But the very next instant he is chasing the butterflies of his mental equivalent and you again have to startle him to bring him back to earth.

What is the matter with him?

He is an effluviumist (if I dare coin a word) par excellence.

He, by an original right, is working in the essence of his impressions.

He, by virtue of the fact that he has not the machinery at his command to translate his impressions to mental and physical terms of expression, is lost on the high seas of his impressions.

In fact, his impressions come at him so fast and his command of rights of articulation, both mental and physical, is so insecure that he cannot bring his impressions to mental and physical terms of expression and retain them in their original purity and excellence of purpose.

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His use of voice, being graduated and formulated according to his physical demands for sustenance, is not sufficient for him to catch and register (consciously) an impression in its completeness.

His real life-wire—the life-wire between the two great worlds in which he is to play the game of life and its living—is not sufficient for him to accomplish the purpose of life and its living. He therefore has no direct contact with either his physical or his mental self, and he goes through life handicapped in his struggle to associate himself with the essentials of life.

But these unreleased impressions have a greater significance. They are the immediate base of all spiritual tendencies. They are the stronghold of a belief in the spiritual, a belief that man's soul persists after physical death.

Modern scientific research in what is termed the subconscious states of man will yet prove that if a man has inner conflicts they are not due to disembodied souls who struggle to attain mastery over him. It will yet prove that the one afflicted is bothered with physical disabilities which seriously interfere with a normal physical action, preventing a conscious realization of the purpose of the action vested in man's mental equivalent.

Why is man in such a plight of articulation?
Occult Science is at fault.

It undertook the study of the mind of man.

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This study offered advantages over the uninformed multitudes which was not overlooked by the genius of the times in which it was enunciated. And in spite of the fact that there were a few who undertook the study of the mind of man for the benefit of the whole human race, and that the study did release findings of great value, there is every reason to believe that it was wrongly postulated. The evidence which I purpose giving proves it, I think. For instance, if it had not been wrongly postulated, there would never have been enunciated such a bald statement as the existence of a "terror on the threshold," meaning that it was dangerous for the ordinary man to approach what was termed the spiritual nature of man without proper guidance and without great caution. As the so-called spiritual nature of man is the great country to which all are bound, and is therefore man's normal right, the condition of human mind at the time of its enunciation must have been at a low ebb, else it would not have been accepted. Occult Science later enunciated another bald statement: "When a man begins a study of the spiritual purpose of life he is opposed by the combined forces of the spiritual realms which struggle to keep him out."

According to a fundamental law of the universe, a law of harmonic increase—It Is Not So. According to the the apparent purpose of those activities of the universe which do not ordinarily appear in the physical—It Is Not So. According to the interests

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vested in the universe and which are centered in and find their finality of expression in the human organization, veritably the GENIUS OF NATURE transferred to the human organization to become the GENIUS OF MAN—It Is Not So. According to the GENIUS OF NATURE which was released to man that he might find interests to protect and to preserve his identity as a unit of the earth and of the universe—It Is Not So. According to the purpose of the silent, powerful impellent back of man, and which appears in the form of an impulse, in which is imbedded an impression—It Is Not So. According to that great focal-point of the physical department of man's organization—perfect co-ordination and an action in harmony with spirit—It Is Not So. It COULD NOT BE SO.

The fact of the matter is, if anyone has difficulty with spirit, if anyone has difficulty in unfolding his potential powers, it is not due to any spiritual force which struggles to keep him from sensing and exercising his original rights of impression and expression. For in his mental equivalent he has access to an action which is superior in every way to the physical and spiritual forces of which he is a part and to which he is heir.

The medium through whom the spiritualist and the scientist works claims that he is a super-sensitive; that because of it he is able to commune with

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the army of disembodied souls who reside in that great country we call heaven.

Occult Science set such a thought in motion. The officers and members of the Psychical Research Society believe it. So do those who are particularly susceptible—physically and mentally—to the purpose of impressions.

I protest the statement and I protest the claim of a super-sensitiveness. I protest any information received through such channels as evidence of the presence of disembodied souls. I protest the state of mind that would accept such an apparent violation of human living rights and as proceeding from the disembodied souls. And for the following reasons:

A definite use of the "still small voice" sufficiently wrought to action as an original right found in man's mental equivalent, makes it unnecessary and shows that the assertion of the medium, the spiritualist and the spirit, does not prove his case. The fact that the human organization is the finest and most complete seismograph on the earth and possibly in the universe, destroys it as proof. The fact that the human organization is so delicately adjusted that it will automatically formulate its action to the minutest fragment of what is taking place on the earth and in the universe, destroys it as proof. The fact that in man's mental equivalent he has access to an action which

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associates him with those activities of the universe which do not ordinarily appear in the physical, destroys it as proof. The fact of the matter is, this sensitiveness to what is taking place in man, upon the earth and in the universe is a normal right that was released by the Creator to man upon a perfect physical co-ordination and an action in harmony with spirit. The fact that the majority of the human race cannot exercise this sensitiveness is no proof that it does not exist. It does prove, however, that his educational institutions and the processes they employ to induce human culture are radically wrong somewhere, else every unit of the human race would be in full possession of the 100 per cent efficiency (in action) that the Creator released to the human organization. The failure to recognize and use the **GENIUS OF NATURE** which has been transferred to the human organization to become the **GENIUS OF MAN** is evidence that the educator has wrongly postulated his course of instruction. The fact that man is mostly made up of impressions that have not been legitimately received, retained and articulated is evidence, too, that his educational processes, both secular and religious, have been wrongly postulated. It is an unquestioned fact that in the action vested in man's mental equivalent he has access to the holding concern of the universe in which impressions—their intention and content—were capable of being stored that he might protect and preserve his identity as a unit of the earth and of the universe.

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The spiritualist and the medium claim they hear voices, and that these voices are not of their own creation. They claim to gather information from the voices they hear, information which man could not otherwise secure.

I protest the claim and I protest the attitude of mind making it possible, and for the following reasons:

Man can conjure to his mind any type of sound-form he chooses. He can combine the types of sound-forms he hears to make up other types. He is mostly made up of impressions—apparitions Occult Science called them—which have not been brought to the surface and legitimately released. From these he gets his sense of faith and belief, even courage to face and battle the problems of life and its living, and which lead him to try and work out his so-called salvation. He can conjure to his mind the voices of his own loved ones—particularly those who have preceded him to that great country we call heaven. In fact, is not this one of the strong links which binds us to a memory of our loved ones!

It is a well known fact that man, during his life time, hears and has registered upon what he terms his subconscious mind differing types of voices—many of which he cannot account for, and many of which he can instantly visualize. When we take into consideration the fact that the voices which a man hears proceed from his varied readings of ancient and modern philosophy, the daily newspapers,

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weekly and monthly magazines, and the thousand odd types he constantly hears, including the many accentuations placed upon them, the question and its answer becomes comparatively simple. Man is living only upon a recall. The situation which I have tried to describe by no means indicates the presence of disembodied souls. If one thousand men were to read Socrates, for instance, Socrates would be split into one thousand sections—with vocal accentuations placed upon each section which would totally smother him. He would have a fearful time in gathering himself together; to again locate himself, and under such circumstances he might easily wish that his draught of hemlock had been strong enough to have forever put him to sleep.

Out of the varied voices that any one may mentally and physically visualize, man struggles to find the one that actually belongs to him; the one that will best suit his impulse, and which will best embody the purpose of his impression and expression. But he does not escape the rest. They hang around leading him to accentuations which he would not, upon second thought, employ.

Everything of the earth and the universe is in order.

This order is for man. It is his when he rightly associates himself to its function. If he has difficulty in sensing the purpose of it, particularly as it

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is related to the action which he is to find in his mental equivalent, it is due to the fact that he has (unconsciously) violated the focal-point upon which spirit was released—a perfect physical co-ordination. If he has difficulty in finding the focal-point of his physical organization upon which a perfect co-ordination was released, it is due—in all probability—to the fact that he has violated one or all of the three great focal-points necessary to the maintenance of the physical, viz., chemicalization, assimilation and elimination. It would therefore practically be impossible for him to connect and associate himself legitimately with those activities of the universe which do not ordinarily appear in the physical. Under such circumstances it would practically be impossible for him to definitely and accurately sense, interpret, translate and articulate an impression true to its original purity and excellence of purpose. He would seldom have sufficient at his command to legitimately sense, let alone, translate an impression to mental and physical terms of expression.

Consequently man is a mass of unreleased impressions.

He at the same time is in touch with them.

If he is possessed with what he terms a "Dual Personality," here is one of the reasons for it. But it merely means that the impressions that he has received have sufficient behind them to make them stick—probably because they have been vocally ap-

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proximated. As his physical use of voice is not in harmony with the function of the "still small voice?" there is a constant struggle between the two, enough to convince those afflicted that they are possessed with a "Dual Personality."

Physical abnormalities—which the orificial surgeon and the osteopath can readily alleviate—prove that there is a physical disturbance which acts upon the life-giving-stream to such an extent that the one afflicted is unable to secure a real and lasting perspective of life and its living. It proves that the one afflicted is not bothered and besieged by disembodied souls.

3. The ONE impression—in comparison to the countless millions that a man receives—is the One upon which he has based his standards of human efficiency. Upon it he has presumed to name the Name of the Creator. Upon it he has assumed a right to judge his fellows. Upon it he has based his law—both secular and religious. It is to be noticed, however, that neither his secular nor his religious law are sufficient to hold in check mob spirit and mob hysteria—in a crisis. It means that the whole human race is held within the grip of standards which are not sufficient to cover the purpose of the Creator in man, upon the earth and in the universe. It means that the whole of the human race are deficient in a use of the articulating devices of the mental and the physical departments of man; and that man fails at the most vital focal-point con-

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cerning the great game of life and its living—a definite reception and translation of impressions; the means provided by the Creator that man might make his act and his thought intelligible.

What would happen if every man were put in touch with even the unreleased impressions—those that hang around in spite of his artificial cleverness in a use of voice? What would happen to our present conception of the **GENIUS OF NATURE** if every unit of the human race were put in direct association with the means provided by the Creator that man might use those activities of the universe which do not ordinarily appear in the physical, but which apparently have been reserved for an action that is to be found in that phase of voice (the “still small voice”) which is to be found in man’s mental equivalent?

That the scientists the world over could be caught napping and be induced to believe that the voices which the spiritualists and the mediums claim to hear were the voices of the dead—is incomprehensible. That they could be induced to believe that the spiritualists and the mediums through whom they work actually receive information from and communicate with the souls who reside in the spiritual realms of the universe is astounding. Does it not prove how little acquainted we are with Voice—as an **UNBROKEN ARTICULATING ROUTE** between the physical and spiritual departments of man?

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I would not have my readers believe I was deliberately trying to discredit the work of the scientists who work in what is termed spiritism. Every phase of human investigation that will throw more light upon man's right of impression and expression is worth while. What I do intend to convey is the fact that the spiritualist, the spiritist and the mediums through whom they work are violating a fundamental law of the universe, and that they work only in that vast field of unreleased impressions, impressions which have been (half—perhaps) forged, and yet which have not been sufficiently brought to the surface to become potential power in man.

The fact of the matter is, because we have not forged greater combinations of harmonic interests—made up of those activities of the universe which do not ordinarily appear in the physical, and from the composite activities of the universe—we have no open road which will lead us to know and to understand the purpose of the Creator in man, upon the earth and in the universe. If we get no response from our puny effort to probe the purpose of the Creator in man, upon the earth and in the universe—it only proves how vast is the universe; how great the opportunity to play the game of life. There is nothing, therefore, alarming in recognizing the fact that the effort of the spiritist to unravel what he terms the "Reality of the unseen" is futile—except that it will prove how shal-

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low is man's conception of the working privileges vested in the game of life and its living.

The evil influence of Occult Science upon our modern religious thought is enormous. It has, to my mind, led us to a very obscure and elusive insanity, a type which takes an acute intelligence to sense its existence and to produce a cure of its ravaging influence and action.

It is my opinion that Occult Science made its mistake in classifying those activities of the universe which do not ordinarily appear in the physical—as soulless elementals of the earth and of the universe. It made this mistake because it, apparently, had no vocal means at its command to otherwise discern the purpose of these activities.

I think I have given sufficient proof that in man's mental equivalent he has access to an action of the universe which is separate and apart from the physical, and which leads him to find and visualize the real purpose of the great game of life and its living.

It strikes me that, although we have in our mental action a holding concern in which everything put into the mind of man was intended for future use and reference, we are therefore up against a very serious proposition in clearing it of the false postulates upon which it has been graduated and formulated. We will find, I am sure,

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that when we clear up our attitude and action to it we will assume our rightful relation to the purpose of the Creator in man, upon the earth and in the universe. We will then, and then alone, assume our rightful sense of impression and expression.

As voice IS an UNBROKEN ARTICULATING ROUTE between the physical and the spiritual, or mental departments of man—the answer to the whole problem is to be found in a correct use of voice, for its distinctions will put us in touch with the law of harmonic increase—that law of the universe which was provided that man might more and more make his act and his thought intelligible.

We will then KNOW our use of voice. We will then know the voices we constantly visualize and we will not be deceived by Occult Science and its 20th century successors, the isms, cults, religions and ecclesiastical doctrines of belief.

EDUCATION.

Out of this chaotic state of human affairs, the modern educator is struggling to find an outlet. He is aware that somewhere man has missed the real purpose of the gift and the privileges of life. He is aware, too, that man has been unable to grasp the full significance of the purpose of those activities of the universe which do not ordinarily appear in the physical. He is also aware that the purpose of the Creator in man, upon the earth and

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in the universe has not been getting the human publicity it ought to have.

He, however, faces two great problems—the political and the religious attitudes of mind, both of which prevent him from exercising his profession as he would wish.

He is up against Occult Science and its 20th century successors, the isms, cults, religious and ecclesiastical doctrines of belief. These have a stranglehold upon the multitudes—in that they have taken advantage of the human race at the weakest point in man's present make up—a weak point which exists because there is an irregularity in the reception, retention, release and articulation of impressions. Occult Science and its successors have deliberately taught the multitudes that in spite of scientific evidence that these irregularities seriously interfere with vision—each unit of the human race would be saved; that each would be saved because they had been especially chosen of God; that because of it they need have no fear, even if they do offend human decencies in general.

He is up against the great corporations of the world which have robbed man of a right of initiative in business affairs. These corporations, of course, provide "jobs" for a great number of men. But in providing "jobs" they also release man from the necessity of exercising volitional powers, particularly as these powers concern man's use of those

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activities of the universe which do not ordinarily appear in the physical. These "jobs" restrict man. They place him in a narrow groove. He has not the time nor has he the inclination as a rule to search deeply into the activities of the universe to find and to articulate his rights of impression and expression. To meet such a situation the educator has been called upon to provide a course of instruction—vocational training, it is called—that would prepare a goodly number for the narrow groove which awaits them. Such a course of instruction, however good it may be, ties the life-giving-stream of the student to limitations of action and vision, both of which smother and stifle greater interests concerned with the great game of life and is living. It is productive of poor business ethics, cheap mental states and shabby spirituality.

He is up against yet another phase of educational processes, a phase which deliberately assumes a right of man-handling propensities—from the kindergarten to a hand-to-hand contact with God. Yet it is an unquestioned fact that each and all processes of human culture violate the one and only revelation made by the Creator to man that he might make his act and his thought intelligible. Because they claim to deal with the very essentials of life and its living, they have a grip upon human consciousness that can hardly be shaken. But the application of the one and only covenant of good faith made by the Creator to man—a perfect physical co-

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ordination and the possibility of an action in harmony with spirit—to man's educational processes, both secular and religious, reveals the impoverished condition of them. That a goodly number of people are now ready to face the problem without fear or favor is evident in the growing discontent with the older methods employed to induce human culture.

The application of—a perfect physical co-ordination and an action in harmony with spirit, proves—in every branch of human endeavor—the plight of articulation in which man finds himself in this 20th century. It shows and it proves the smothering processes through which man has been passed since the enunciation of the theories advanced by Occult Science. It proves how incompetent man really is in his sense and use of impression and expression. It proves how helpless man has been and still is in dealing with those activities of the universe which do not ordinarily appear in the physical, but which have been especially reserved for an action which he is to find in his mental equivalent.

It has been said the "Education was the liberator of the mind." But as established and as taught it is nothing of the kind. The one and only "Liberator of the mind" is to be found in man's mental equivalent. Its base is a determinant of a perfect physical co-ordination and an action in harmony with spirit. This, to my mind, is the one and only

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postulate upon which it was made possible for man to fully sense, interpret and articulate those activities of the universe which do not ordinarily appear in the physical. This is the one and only postulate upon which he may definitely sense and use those activities, and with which he may make his act and his thought intelligible.

The modern educator, like those of old, contends with language-forms, his use of sound-forms and its association with letter, syllable, word and sentence forms, neither of which are strictly true to the purpose of sound-forms revealing the harmonic essence of the surrounding air-blanket of the earth. In the search for root-derivatives of word-forms we may go back as far as Sanscript and here and there find a word-form which seems to have had its origin in a language form of the misty past. In each and practically every instance, no legitimate excuse for the peculiarity of vocal expression is to be found. Each and all of the word-forms may be said to have been based upon some peculiarity of muscular and nervous habits, the result in all probability of the particular idiocyncrasy of the individual or nation which set the word-form in motion.

But again we find the activities of the earth and of the universe asserting themselves. The interests which have been provided to protect and to preserve man's identity are at work. In spite of the numerous language forms man has had and in spite of the muscular and nervous abuse of his physical

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rights of articulation, he has been protected. Sound-forms exist in spite of his letter, syllable, word and sentence forms. He has only a few sound-forms which are common to the human race the world over. And of these he has only a few which are distinctly human, and which show the origin of his impulse. These are the sound-forms of the laugh, the cry of pain, of surprise, of distress and of agony. Beyond these he is all at sea. He is drifting amidst the mighty ocean of sound-forms—the composite sound-form which surrounds the earth—with only a few poorly constructed disphans (letter, syllable, word and sentence forms) with which he hopes to bail out the mighty purpose of life and its living. With these letter, syllable, word and sentence forms he has been taught that he might hope to associate himself with the purpose of the Creator in man, upon the earth and in the universe. He has even been taught to look for salvation—from what? he does not know—in his use of them.

But the language forms of man, including its idioms, dialects, abbreviations and our modern attempt at simplified spelling, are the result of muscular and nervous habits. They have no deeper base upon which man may definitely hope to satisfy himself, and with which to associate himself to the purpose of even the simplest of fragments of the composite sound-form which surrounds the earth. This means that the action which is to be found in his mental equivalent is lost in the same sort of action. It means that man's mental equivalent is automati-

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cally penurious of actual harmonic interests and value. It means that human action and sense of the great game of life and its living must inevitably be based upon precedent, an act which gets its right to live in the mind of man from the past. It means that practically all conception of the power of man and the power of God must inevitably be based upon and proceed from a sense of physical strength and physical prowess.

The "better speech movement" is therefore concerned with a correct use of the physical and mental mechanism—both of which were provided by the Creator that man might sense, interpret, translate and articulate an impression in due form.

The difficulty what man faces in his use of his original rights of impression and expression is not in his use of the letter, syllable, word and sentence forms. The difficulty is to be found in the general confusion of impulses—the physical with the mental. Under such circumstances it is practically impossible for man to get to his original rights of impression and expression. Of course, in his effort to technically realize and visualize these original rights he has accomplished much. But the realization that he has somewhere failed will not down.

The realization that he has failed is to be particularly noted in his use of the tongue, the lips and the organs of the throat. These will usually be

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found in a convulsive effort to answer the purpose of impression and expression. There is hardly a man who is not afflicted in some way in a use of the organs of voice and of speech. It is the reason for my statement that fully ninety-five per cent of the human race are deficient vocally.

When we realize—if we ever do—that the physical articulating devices are so wonderfully adjusted to their purpose, even to taking on the minutest color-scheme imbedded in an impression, we will realize that we have a scheme of expression worthy the purpose of the Creator in man, upon the earth and in the universe. That they will readily and instantaneously formulate and assume the position necessary to release the most obscure intention of an impression attests the fact that technical training is a violation of an original right of impression and expression. In this connection it is pertinent to observe that the vocal culturist, speech and singing, teaches that breathing supports voice or tone. But it is not true. For back of breath is an impulse. Back of the impulse is an impression. The impression is sufficient to demand just the amount of energy necessary to discharge the impulse. It may therefore be stated as a scientific fact that any one who teaches breathing in this sense is violating an original right of impression and expression. And that the one submitting to it is robbing himself of his original rights, rights which would otherwise enable him to sense, inter-

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pret, translate and articulate the purpose of life and its living.

There is yet another phase which he (unconsciously) violates. When he is taught breathing, using the usual processes employed by the vocal culturist, he is involving his muscular and nervous systems—both of which prevent him, under such circumstances, from strictly minding the purpose of the business of life. He short-circuits his sensitive apparatus. He imposes upon himself a tension which seldom permits him to accomplish bodily comfort. If his mind is filled with strange vagaries, here is a reason for it. If he is swayed by millions of cross-currents, suggesting types of impression and expression which he cannot account for, here is a reason for it. Here is a situation which this 20th century's intelligence can no longer afford to overlook, for it is a menace to the purpose of man upon the earth and in the universe.

Man has failed to realize his original rights of impression and expression because he has never had a process of action sufficient for him to legitimately sense those activities of the universe which have been especially provided that he might find life more abundantly.

There is a definite reason for it.

This I have tried to put into word-forms in the preceding chapters of this volume.

I think, however, that the severest criticism that can justly be placed upon the educator and his

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methods is—HE HAS YET TO FIND, FOLLOW AND TAKE ADVANTAGE OF (for the benefit of the student and of civilization) THE FUNCTION OF THE MATURING ORGANS OF THE BODY.

Without this at his command he inevitably violates the function of the articulating devices of the body—both physical and mental. He inevitably imposes action upon the various organs of the body before they (the various organs of the body) are sufficiently matured to receive and care for the action desired, and to which they were created. The educator therefore has been forced to deal in palliatives, and not with the essentials provided for the reception and the discharge of an impression.

The business of man, being of spirit, it is pertinent to observe that its culture belongs to secular education. If it were made an interest of economics we would not have the present moral uncertainties to contend with. We would, every one of us, be in command of our resources—using them with might and main to establish our identity as units of the earth and of the universe. Our individual, state and national forms of governmental efficiency would rise to heights commensurate with the standards set by such process of spiritual economics.

Every man has been slowly compelled to recognize that he has been violated; that he has not been able to get the promised results from his educational processes. It is part of the reason for the un-

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rest which is so rampant in this 20th century. For with the realization that man is not 100 per cent efficient, there is unrest and dissatisfaction. Then, too, when man realizes that the Creator would not have released the human organization unless He had had faith in its purpose, he is up against another reason for the sense of unrest and dissatisfaction which finds its level in this 20th century's crisis, the greatest perhaps in all human history.

It has been well said that "Susceptibility and sympathetic nerve waste are synonymous." It is a fact that if the Hierophants, Sages, Prophets, Priests and Wise Men of old had been acquainted with the influence of physical impediments upon the action vested in the mental equivalent, they would not have enunciated some of the things they did as of divine or any other type of revelation. Such statements as "For I know that no good thing dwelleth in me, for the flesh lusteth against spirit, and spirit against flesh * * *" would not have been uttered. They would have understood the reason for such a state of human affairs, and they would have been in position to apply the remedy.

Our modern thought appears just as much at sea—concerning the release of spirit. For instance, in a recent Christian Science lecture (quoted from *The Monitor*) the lecturer states "The chief difficulty mortals have in understanding a spiritual idea is due to the obstinate unwillingness of the ma-

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terial mind to accept anything which may disturb its complacency, or displace its supremacy."

Orificial and other physical abnormalities prove that this "obstinate unwillingness of the material mind to accept anything which may disturb its complacency, or displace its supremacy" is due to a tangle of the physical act with the action vested in its mental equivalent. And where this tangle holds sway, the victim is unable to help himself. He is not in need of prayer, nor is he in need of burnt sacrifices to appease an angry God. What he needs is attention from an orificial surgeon. Further, while suffering from such a tangle, it is practically useless to apply spiritual remedy's to his affliction. For it can only lead to an increase of the affliction.

In my opinion it is upon the postulate—a perfect physical co-ordination and an action in harmony with spirit—that man will be able to unscramble the nasty scramble into which the human race has been plunged. It gives a measure of human action and endeavor that is unquestioned, as it is the one and only measure of human endeavor that had the Creator's consent before it was released.

WHAT SHALL I DO.

All human sensibilities center around vocal expression.

The five senses are but localized focal-points, each contributing to the great center of expression

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—a use of voice and its distinctions. Each of the five senses pay tribute to the sensory apparatus as a whole. Each proceed from the silent, powerful impellent which appears in the form of an impulse, and in which is imbedded an impression.

The "What shall I do" has been put to the author of this volume over and over. While I believe the answer is simple, it must be remembered that while it is comparatively easy to overcome a habit of the physical, it is quite another task to overcome a habit of the mental. The reason for it being that in the action vested in the mental equivalent man is up against the very substance of the universe, the very substance from which all sense of the great game of life proceeds. If he mechanically "sets" his sense of those activities of the universe which have been especially reserved for his mental equivalent—its action—he is up against the severest proposition known to man. The fact that the physical will automatically take on whatever is presented to it, formulating its action with spirit, makes it all the more difficult to straighten one's self out; to clear one's action of impediments of the physical that have been placed upon its mental equivalent. The processes employed to vocally express an impression works both ways. That is, if any one "sets" his muscle and his nerve, he automatically "sets" the action of his mental equivalent. If he does this he "sets" his intellectual rights. If he "sets" his intellectual rights, he restricts his sense of spirit-

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uality, and last, but not the least, he "sets" the potential resources of his soul element.

It is for this reason that the statement of the noted ecclesiastic "Give me the child until he is six years old, you may have him after that, for he is mine" means so much. That the ecclesiastic would impose a physical, mental, spiritual, intellectual and psychical restraint upon the child before he was capable of self-determination is unspeakably false in attitude. While it may satisfy the childish imagination and while it may satisfy the purpose of the ecclesiastic, it most certainly is a violation of human living rights of impression and expression—as released by the Creator that man might make his act and his thought intelligible. And as far as the necessary stamina of human efficiency is concerned, it is one of the reasons why this 20th century contends with poor business ethics, cheap mental states and shabby spirituality.

As the mental equivalent of man is locked within the physical we need to carefully exercise the machinery of the physical. The "What Shall I Do" is only concerned with the right to associate the physical act with the action vested in the mental equivalent. Therefore:

1. Look out for the fast letter, syllable and word.

They usually proceed from an intense desire to grasp and vocally express the intention of the im-

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pression in mind. As they proceed from an original ability of the articulating devices of the physical to spontaneously adapt themselves to whatever is in mind—they are very tricky. We are readily deceived—if we are not very careful of the manner in which we formulate the physical act and associate it with the action vested in its mental equivalent. If we would know what is the matter with this 20th century's civilization we will find it here, at this spot—a failure to definitely associate the physical act with the action vested in its mental equivalent. If we would find out why we, as a human race, have to struggle with a confusion of impulses, and why we are a mass of precipitation and anticipation we will find it at this spot. The fast letter, syllable and word force what may be termed a disappearing act upon both the physical and the mental articulating devices. Consequently man has to fight for every act which ordinarily would automatically adjust itself to the purpose of his impressions.

2. Look out for the many phases of hisses.

The varied hisses are the meanest and most treacherous of physical articulates. They show the muscular and nervous tension back of them. They prove that this muscular and nervous tension robs man of a right to use the tip of the tongue, for—as noted before—the tip of the tongue is pushed back upon the mass of the tongue. And so its normal resiliency is lost to man.

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There are few who can definitely articulate the distinctions which exist in the varied hisses. There are few who can definitely articulate the purpose of the varied hisses. And as the hisses are directly concerned with the whispering element of voice—the second position of voice—man cannot strictly attend to the purpose of voice as released to this second position mentioned.

They prevent a purposeful realization of the formulating period of voice—that phase of voice which associates the physical act with the action vested in man's mental equivalent. And which no technical process yet devised has been able to release to the human race.

3. Be careful to see to it that you punctuate your vocal use of sentence forms.

This is a very important factor in "What Shall I do."

It is a factor which is neglected. It would permit the physical articulating devices to adjust themselves to whatever was in mind concerning the impression.

The punctuation of sentence forms will enable you to sense and use deliberation; give vocal poise and enable you to select the particular idiom best suited to the impression in mind, and its expression.

4. Be careful that you finish every letter, syllable and word in a sentence form.

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This will enable you to hold each sound-form true to its original purpose. It will enable you to avoid an artificial accentuation which proceeds from the physical, and which, in nearly every case, defeats your use of both the sound-form and the letter, syllable and word-form used.

Of course, in your endeavor to follow these simple facts you will be up against the ancient and modern textbook which deals with proper enunciation for speakers and singers. You will find that each textbook tells you exactly how to place your lips, tongue and organs of the throat to produce results. If you give these instructions careful attention you will find that they avoid and do not meet the real issue of man's rights of impression and expression. That is, the whole scheme is a physical idealization of a spiritual fact, a spiritual fact which would be automatically released if it were properly associated with its physical mechanism.

If you will strictly attend to these things—above mentioned—you will find many interesting facts which otherwise would escape your attention. For instance:

They will gradually prove to you that while the physical is only an instrument especially designed and released that man might find its mental equivalent and thus to find and establish his identity as a unit of the earth and of the universe, it can and it

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will strictly mind the business of its purpose. You will find that it will readily and willingly adapt itself to your every impression, even to taking on the minutest phase of the impression in mind, and without any physical hindrance.

They will gradually release you from an overbearing muscular and nervous tension—the bane of life and its living. This will gradually release your effort so that you can and you will find the great line of demarcation which exists between the two great worlds in which man is privileged to play the great game of life and its living.

They will gradually release you to the one and only postulate which the Creator released that man might make his act and his thought intelligible. And that he might connect himself with those activities of the universe which do not ordinarily appear in the physical—and which have been reserved for him via a use of the “still small voice” which he is to find in his mental equivalent.

They will gradually release to your sensibilities the distinction that exists between sound-forms and your use of letter, syllable, word and sentence forms. This will release to you the distinction that exists between sound and tone or tonality, as it will gradually prove to you that tone proceeds from human character. You will then be able to build your sense of the impression in mind without hindrance and without encountering the usual physical impediments.

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You will, as you release yourself from muscular and nervous tension, gradually release to your use what is termed the "One Position" vocal scale, a use of sound-forms which make up voice and which is yours by virtue of physical co-ordination, but which has been denied to the majority of the human race by the methods employed by the vocal culturist.

You will gradually learn to postulate all your vocal action upon the one and only focal-point released by the Creator as a determinant of the "still small voice"—RESONANCE—a position which is free from all physical and mental influences and which definitely relates you to those activities of the universe which have been especially reserved for human use via the "still small voice."

You will, of course, gradually release to your volition a correct use of the "still small voice," the mightiest phase—though least understood—of voice; that phase of voice that definitely proves that man LIVES, at least has the beginning of life in mental states. This will also prove to you how penurious of actual harmonic interests the old conception of heavenly estates has been, and how impoverished and uncertain of legitimate results it was and still is. It will prove to you that the attempt to build a conception of heaven upon what was possessed by Occult Science was quite beside real human interests. It will also prove to you that the attempt to release to man an idea of heaven was

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wrongly postulated, in fact was quite foreign to the actual facts in the case. Further, that it was a very laborious attempt to release to the mind of man such a fact. It will prove to you that the classified heaven of Occult Science and its modern successors, the isms, cults, religions and ecclesiastical doctrines of belief, is nothing more nor less than an already provided HAVEN which is to be found in the mental equivalent of the physical act.

They will prove to you how impoverished of actual facts Occult Science was concerning the most vital focal-point that was released by the Creator that man might make his act and his thought intelligible.

They will prove to you that man's salvation is not an incident born of rhapsodic emotional states, but—because he is a being of motive-interests—in a use of those activities of the universe which do not ordinarily appear in the physical, he has the means wherewith he may accomplish his salvation in due form, and in accord with the purpose of the Creator in man, upon the earth and in the universe.

You will gradually sense the reason why the human race has been and still is smothered, and you will be in position to avoid its imposition upon yourself. You will, of course, gradually release yourself of any undue physical imposition upon the mental equivalent, and which prevents man from exercising the gift and the privileges vested in the great game of life and its living.

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They will gradually release you from any fear of invasion from physical or spiritual conditions of life and its living. When you come into contact with your fellows, you will be able to determine, practically anticipate, what is behind his vocal act. This, in itself, is a mighty interest to the human race, as it will place the one who has possession of it and who would rightly use it in position to protect himself. It will also gradually force the human race to be decently human. It would also enable those who would take advantage of their less informed fellows to secure an opportunity which they would otherwise not have. I do not hesitate to make the statement, however, for there is sufficient in the universe to overtake any overzealous individual; he who would deliberately take advantage of his less informed fellows. Besides the one who undertakes the proposition laid in the above mentioned facts has much to contend with before he is in full possession of its force.

I trust my readers will understand that the above mentioned only refer to a release from physical impediments. It is certain, however, that if we find and exercise a freedom of the physical articulate devices, we will be in position to associate ourselves with spirit.

As all vocal expression is based upon the peculiarities of muscular and nervous tension, these sim-

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ple facts hold good in all language forms. And if they are rightly exercised they will prove that man must be free from all physical abnormalities before he may hope to definitely associate himself with those activities of the universe which have been especially released and reserved that he might establish his identity as a unit of the earth and of the universe.

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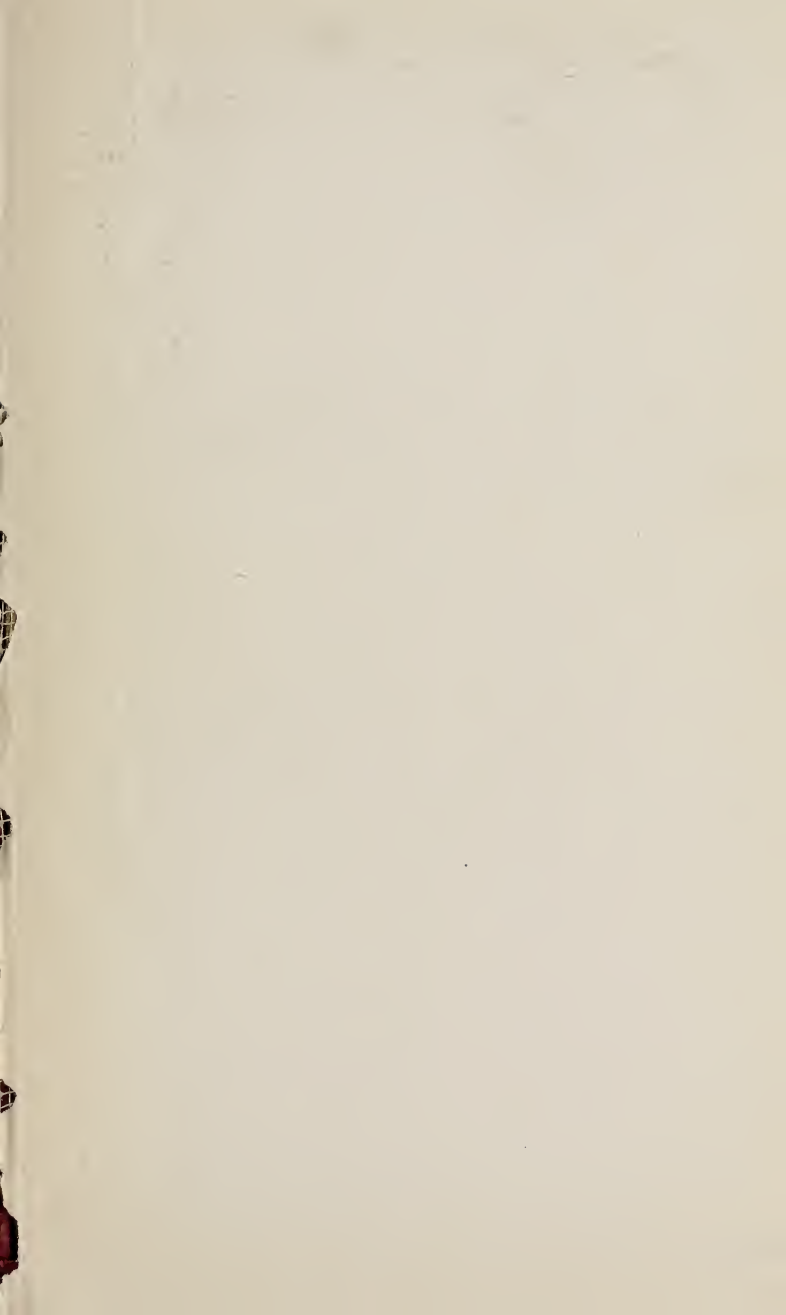
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